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In Memoriam

Sam B. Hathorn*

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To me has been assigned by President Hinson the responsibility of preparing and presenting to the members of the Southern Association a brief sketch of the life and professional career of Sam B. Hathorn, who passed away at State College, Mississippi, on April 16, 1940.

I feel that it is a rare, though sad, privilege to pay tribute to a man of such unusual and unselfish generosity as characterized Sam B. Hathorn, my professional colleague and personal friend. In this "In Memoriam" I shall assume the privilege of referring to him simply as "Sam," for it was as "Sam" that his legion of friends always addressed him and spoke of him. To refer to him as "Mr. Hathorn" would appear unseemly cold and formal for those who knew him and loved him. Even the boys and girls with whom he was associated, as their principal or superintendent in his earlier professional career, universally called him "Mr. Sam," which was a source of much satisfaction and joy to him.

Sam Hathorn was born in Covington County, Mississippi, September 15, 1889. He received his elementary education in the schools of Marion County, Mississippi, and was fortunate in obtaining his high school training at the famous Webb School under "Sawney" Webb, that super-master in the art of educating boys for law-abiding citizenship, leadership, and successful living.

Sam obtained his Bachelor's degree from the University of Mississippi in 1924 and his Master's degree from Stanford University in 1933, many years after the beginning of his professional career. He first taught Latin and Greek at Texarkana Preparatory School, Texarkana, Texas, in 1911-12. Then for five years he served as principal of the grammar school at Ripley, Tennessee. He next served as a commissioned officer in the United States Army from 1917 to 1919, during the first World War. After leaving the army, he engaged in private business from 1919 to 1923. For the next five years he served as superintendent of schools at Columbia, Mississippi, where

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he made such an excellent record that his leadership was recognized by his appointment to the office of State High School Supervisor.

For seven years Sam Hathorn served as State High School Supervisor, and it was in this capacity that he soared to heights of professional achievement. His leadership as High School Supervisor was aggresive, yet persuasive, sympathetic, but firm, militant when the occasion required it, yet always fair and constructive. He never allowed political motives or pressure to influence him in his official duties and decisions affecting the status of schools seeking state accreditation or admission to the Southern Association of Colleges and Secondary Schools.

Following his seven years as State High School Supervisor, Sam became Dean of the School of Education and Director of the Summer School at State College, Mississippi, by appointment of President Duke Humphrey, and in this capacity he served for the last four years of his life. He immediately demonstrated his versatility by the conspicuous success which he achieved as a trainer of teachers. I have been told repeatedly that at the end of his first year at State College his leadership was universally acclaimed and that his popularity, both with the faculty and the students, was unexcelled.

It was only ten years ago, after he became State High School Supervisor, that Sam Hathorn first became actively identified with the Southern Association. Probably no man has ever made his leadership and influence more quickly felt and recognized. He acquired early a host of friends and admirers among the leaders and membership of the Association. He fully justified this confidence by the remarkable thoroughness and efficiency with which he performed every responsibility assigned to him. He served as Chairman of the Secondary School Commission during the year, 1934-35, when it was the speaker's privilege to serve as President of the Association. During this critical year of the Association's history he was a tower of strength and help to the President and his co-workers in their efforts to unite the discordant factions of the Association and in drafting and securing the adoption of the present Constitution of the Association.

During the years 1938 and 1939 Sam was a member of the Executive Committe of the Association, and most ably did he serve. He passed away suddenly only four days after the final session of the Executive Committee at the 1940 meeting of the Association, without completing the three-year term of office to which he had been elected. His death came as a great shock to his many friends and colleagues. Stricken down in the prime of life and at the peak of his professional career, he has left in the ranks of the teaching profession a vacancy which it will be most difficult to fill. At this meeting of the Association we miss his genial smile and superb good-fellowship, and our hearts are heavy with sadness and sorrow when we pause to realize

that he is forever gone from our midst. The loss of his counsel and leadership in the Southern Association will be keenly felt.

Personally, Sam was my intimate friend, confidant, and counselor. I loved him as I have loved few other men. He was always loyal and true to his friends and to his professional obligations.

The Southern Association has lost one of its greatest leaders. Sam Hathorn was a prince of a fellow and truly one of God's noblemen. To his accomplished and bereaved wife, Maraer Anthony Hathorn, and to his young son, Daniel Norfleet Hathorn, we extend the profound sympathy of the Southern Association and a message of personal condolence straight from the hearts of the multitude of his adoring friends.

John Willard Brister*

By Ernest C. Ball
Superintendent of Schools, Memphis, Tennessee

In the passing of Dr. John Willard Brister, the South as well as Tennessee lost one of its greatest school men and finest gentlemen. Born at Petersburg, Virginia, December 28, 1867, Dr. Brister grew up in those lean and tragic years when a whole generation of Southern youth had to be denied the blessings of prosperity and endure the humiliation and restraint imposed by the times. Upon graduation from the public schools of his native town, he spent two years in the Peabody Normal, at Nashville, as a result of a competitive scholarship won in Virginia. After teaching school for some four years, he returned to Peabody from which he was graduated with A.B. and A.M. degrees. Nearly two years of additional graduate work was taken at the University of Chicago.

For more than a quarter of a century, Mr. Brister played a heroic role in the crusade for public school improvement in Tennessee. With a tenacity and singleness of purpose befitting his heritage, he never retreated from the belief that the state should educate all the children of all the people. One of the happiest experiences of his life came with the partial realization of that dream.

Mr. Brister's keen intellect and sound judgment figured prominently in the formulation and promotion of all major educational programs of his period. His pen framed a major portion of the school legislation enacted in Tennessee between 1912 and 1937, the outstanding features of which were (1) increased public school appropriations, (2) compulsory school attendance, (3) uniform examination and certification of teachers, (4)

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authority for consolidation of schools and transportation of children at public expense, (5) increased minimum qualifications for teachers, (6) increased appropriations for school libraries, and (7) conversion of the normal schools into standard four-year colleges granting degrees. In all of these achievements he rendered exceptionally fine service.

His rise to educational prominence and leadership was rapid and merited. He was Professor of Mathematics at Peabody College from 1906-1911; Tennessee State Superintendent of Public Instruction, 1911-1913; President of the West Tennessee State Normal School, 1913-1918; Member Army Educational Corps, Overseas Service, 1918-1919; Associate State High School Supervisor, 1919-1924; and President of the State Teachers College at Memphis from 1924 to the time of his death.

As churchman, scholar, and patriot, Mr. Brister's useful career exemplified the finest type of cultured citizenship and leadership. He was a sympathetic counselor to the young and a wise adviser to the mature. He possessed courage, vision, determination and with tireless energy remained uncompromising in his devotion to public education to the end. The aim and purpose of his life was to give opportunity, create faith, instill hope and ambition in all the children of all the people. The power of his soul moved to its goal inspired by an innate respect for sound scholarship and a profound devotion to the importance and necessity of the general diffusion of knowledge through teaching. The influence of his great life lives in the hearts of more than 25,000 young men and women of this state. He was a great teacher, a devoted friend, and a loyal, patriotic American.

James Hardy Dillard, 1856-1940*

By S. J. McCallie
Headmaster, The McCallie School, Chattanooga, Tennessee

Genesis, Chapter 6, verse 4, reads: "There were giants in the earth in those days . . . the same became mighty men which were of old, men of renown."

In the birth of a nation, the Lord provides men of outstanding ability in the accouchement of the newborn brain child. This fact was noticeably evident in the birth of these United States. The framers of our Constitution were indeed mental giants able to produce, in the words of Gladstone, "the most perfect political instrument ever written by man." The men who acted as the accoucheurs of the "Association of Colleges and Secondary Schools of the Southern States" were also mighty men, men of renown. In

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this group of charter members who met at Nashville, Tennessee, in the fall of 1895, James Hardy Dillard, Dean of Tulane University, was easily outstanding in scholarship, in vision, in executive ability, and in all qualities that stamp leaders of men. The records show that he was a member of the original Executive Committee. His leadership and sound judgment brought to him the office of Vice President in the fall of 1903; and the highest honor that the Association can confer—the Presidency—came to him in 1907.

It was my privilege to attend the meeting that year, but I must confess that I have only a shadowy impression of Dr. Dillard. I was much too awed by the combined assembly of college presidents and college deans to make distinctions and single out individuals. To me it was one solid group of Gargantuans.

In any event it was a lusty infant that these obstetricians brought forth into the educational world. Under their skilled guidance this Association has grown to full stature of manhood—and the end is not yet. Perhaps it was fortunate that there were no professors of secondary education in those days, and no distribution of learning into majors and minors. It was all majors in the days of old. Those men of renown could and did teach Latin, or English, or Mathematics with complete mastery. I happen to know that both Dr. Dillard and Chancellor Kirkland headed professorships in two distinct and separate fields. Scholarship was profound and thorough even though technique was not a formal subject of education.

Dr. Dillard was born in Nansemond County, Virginia, in 1856. His college education was secured at Washington and Lee University, where he obtained the A.M. and B.L. degrees. Later on he received honorary degrees from a score of colleges, including his *alma mater*. His marked success as a teacher and administrator in public schools brought to him the position of Assistant Professor of Mathematics in Washington and Lee University. Soon afterwards he went to Washington University in St. Louis, Missouri. Later we find him at Tulane as Head of the Latin Department, then as the Dean of the Academic College. In 1907, Dr. Dillard resigned his position as Dean of the college at Tulane to enter what was to be his life work. It was not an easy decision to make. Behind lay an unusually successful college career. Ahead there was every prospect of honors and the ease and freedom that comes to a college dean. But there came to him the challenge to accept the presidency of the Jeanes Foundation for the advancement of education for the Negro race.

The new field called for administrative ability, scholarship, vision, tact, patience, energy, and about every other quality that it takes to achieve success in an undertaking that is not popular in the community it attempts to serve. I belong to a younger generation, but I can well recall the odium that was attached to those engaged in educating the Negro race. Misguided Northern zealots had done the cause great damage, and it was

apparent to all sincerely interested in Negro education that the new work of this Jeanes Foundation must be entrusted to a Southern man. To secure as leader James Hardy Dillard, the Virginia aristocrat, was a stroke of genius. Dr. Dillard had every qualification required to carry to success an undertaking none too popular in the South. He had that rarest of all qualities—moral courage. The task was not easy, not an honored one, but he lived to see it grow into a magnificent nationwide movement meeting the approval of all right thinking people.

In 1910, Dr. Dillard became a member of the John F. Slater Fund, a foundation for advancement of Negro education. He soon became president of this foundation which he administered with signal success. His work in the field of Negro education brought to him many honors as well as many responsibilities. He gracefully accepted the one, and ably executed the other. As administrator of the Phelps-Stokes Fund, he visited Africa in 1914, making a special study of the conditions there as related to Negro education. His services in the field of Negro education brought to him the gold medal and a five hundred dollar award of the Harmon Foundation of New York in 1928. In 1937 he received the Roosevelt Medal which bore the inscription "for 60 years of wise and devoted work in behalf of the American negro."

As a member of the General Education Board, he was a frequent visitor to the North and by his charm and social graces did much to bring about a warmer appreciation of his own work and of his own section of the country.

What amazes me is the man's versatility and catholicity of interests. No field of human endeavor was beyond him. His interests and labors brought him presidencies of church clubs, Free Kindergarten Association, New Orleans Public Library, State Board of Education, and last but not least the offer of the mayoralty of the City of New Orleans. In his hours of leisure he found time to publish textbooks in mathematics, Latin, and German and to contribute article to journals of sociology and economics.

Dillard University of New Orleans is an everlasting memorial to Dr. Dillard and is a testimony of the Negro race to one of its greatest benefactors. It is hard to account for such devotion, for such a missionary spirit as shown by James Hardy Dillard outside of the Christian faith. Yes, he was a devoted Christian, being a loyal member of the Episcopal Church and for over thirty-two years rector of William and Mary College. His spirit was Christlike, his work was thorough, his life was an exemplification of service. "There were giants in the earth in those days . . . the same became mighty men which were of old, men of renown."

William Preston Few*

By J. R. McCain
President, Agnes Scott College

The Southern Association of Colleges and Secondary Schools may well pause to honor the memory of William Preston Few. As an unofficial participant in its program, as a member of its Commission on Institutions of Higher Education, as its representative in many important conferences, as a member of its Executive Committee, and in its highest position, the presidency, he was always loyal and devoted to the Association, prompt and faithful in the duties committed to him, and a friend to all his fellow-workers in its widespread activities. His connection with the Association extends over a period of forty years.

Dr. Few believed in the values of coöperation and of frequent conferences between those engaged in educational work. In spite of a very busy life, he was a leader in the organization and in the meetings of the Southern University Conference, the Association of American Colleges, the Liberal Arts College Movement, the National Council of Church-Related Colleges, and other similar groups. While he was identified with a large and well-supported university, he gave an unusual amount of time to helping small and struggling institutions to solve their problems. During the very week in which the great Duke bequest was announced, Dr. Few was quietly attending a committee meeting of the Southern Association and reading almost innumerable routine reports from institutions that needed advice and help.

His greatest achievement was the development of Duke University. He came to Trinity College immediately after receiving his doctorate from Harvard in 1896. As professor of English and later as dean, he made so fine a record that he was chosen president in 1910. The progress of Trinity under his leadership and his own sterling qualities inspired Mr. J. B. Duke to make the largest gift ever contributed to Southern education. Around the college was thus built one of the really great universities of the South and of the nation. His was the guiding hand that directed the complicated transition, and it is in a large measure his spirit that now characterizes Duke University. The strength and dignity and beauty of the university's new plant will ever remind us of President Few.

He was a clear thinker, unhurried in reaching conclusions, but fair and impartial in them, and ready to give his reasons for any action. He was so quiet and unassuming that a stranger might think him weak, but his friends realized his depth of character and his vigor whenever needed. He was deeply spiritual in his philosophy of life, giving much time to church work

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and other religious interests. His most frequent topic for conversation was the improvement of standards, personal, institutional, and national.

He will not be forgotten. He will be affectionately remembered as a sincere friend, a stimulating fellow-worker, a trusted educational leader, and a Christian gentleman.

Defense of Democracy*

By Frank L. McVey
President Emeritus, University of Kentucky

It is amazing, if not a little disconcerting, that the academic voice waited until there was a general talk about the perils to democracy before it too took up the cry "Defense for Democracy." Can it be that the colleges, feeling a security in the idea of democratic procedure, fell into the error that since our fathers had once and for all won freedom for us, it was not necessary for the following generations to do anything about the matter? True it is that departments of history and political science in colleges have taught the procedures and the story of the way in which freedon was won and the methods of attaining and holding democracy at the beginnings of our national life. In our colleges democratic forms have been followed by faculties and student organizations teaching some tolerance and a considerable amount of parliamentary law. But something has been wanting. The enthusiasm of the men of an earlier day for the democratic forms of government is not so much in evidence as it once was. The recent election in which nearly fifty millions of our people took part demonstrated that there was sympathy with the democratic procedure; however, the extent of enthusiasm and belief in the democratic way and in its results is wholly a matter of conjecture. This lack of enthusiasm and belief about it is shown in recent speeches, editorials, articles, and even books which voice cynicism or downright pessimism about the future of the American state. This doubt is of recent origin; in fact, it has attained magnitude and significance in the twentieth century, and has been reenforced and intensified with the decline of the democracies in Europe under the iron heel of the fascist states. This doubt was encouraged by the disillusionment following the first great war.

That state may be called democratic where the majority rules, without the coercion of minorities. The form of government is not the important factor in the definition of democracy whether it be the Greek city state, the Swiss republic, or our own federal government. The important fact is that the people rule and by their action control the purposes, objectives, and spirit of the state; if that is the case, the state is then a democracy in the political sense. In our own government, based as it is on the ideal of the rights of every individual to life, liberty, and the pursuit of happiness, we can have democracy only when those rights are maintained in cultural and economic as well as in political relations.

The democratic government that we have today has been long in the

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making. Nearly a thousand years is the story of the Anglo-Saxon growth and development of the democratic idea; and years before the Anglo-Saxon took the first steps toward self government, the Greeks and the Hebrews made valuable and lasting contributions to this great ideal. It was as long ago as 1215 that the knights and barons wrested from King John the Magna Carta. That document, the keystone of English constitutional law, set up no new guarantees of rights and liberties, but restated the old laws and liberties. It did place limitations upon the power of kings, denied the right to imprison without legal cause, protected the property of subjects and guaranteed speedy and fair trial. The Magna Carta was, in fact, a national declaration of independence.

The Petition of Rights was exacted from the Stuart king in 1628. This step toward larger English liberties made forced loans and gifts to the crown unlawful, forbade billeting of troops, again emphasized that no freeman could be imprisoned without cause, and prohibited the use of martial law in time of peace. The excesses of Charles II brought a restatement of law regarding the detention of prisoners, culminating in the Habeas Corpus Act of 1679. Another Stuart king tried to carry on as had his predecessors, but the Revolution of 1688 replaced him with a new king, and in 1689 an act known as the Bill of Rights was passed by Parliament. This act made it illegal for the King, without the consent of Parliament, to set aside laws, levy taxes, or maintain an army in time of peace; the act provided also that members of Parliament should have freedom of speech in Parliament without question elsewhere; furthermore, to guard the liberties of the people it was made unlawful to hold special courts, or require excess bail or to interfere with the selection of jurors. Through the years was developing a body of Common Law, which the King was compelled to recognize as greater than his own will.

It was with this background of liberties gained through the centuries that the English colonists brought to the new land the Common Law, the Bill of Rights, the writ of Habeas Corpus, and the determination to have the rights of assembly, freedom of speech, and of religious worship. These principles had to be set up in the new land against variances of opinions and the aristocratic heritages from the old country. Colonial government in this country with the final emergence of representation in the business of government, of control of taxes, of establishment of courts and rules of law, is a long struggle that reached its climax in the Declaration of Independence and the Constitution of the United States. Since the colonists insisted upon having all the rights of Englishmen, and since they desired safeguards for the future, it was inevitable that the Constitution of the United States of America should not be approved until it contained a Bill of Rights. Before the rights could be so generally accepted it was necessary that much suffering, many valiant efforts in behalf of personal freedom, and some persecution endured by

colonial men and women should be undergone to the end that freedom of speech, freedom of worship, and right of assembly should be established. In the first eight of the ten amendments to the constitution, the writ of habeas corpus, the prohibition against bills of attainder and the opposition to any law that went back of the time of its adoption, freedom of speech, freedom of worship, and the right of assembly were affirmed. Moreover, no citizen could be punished without trial, and the right to bear arms was asserted. The government in the enforcement of its decrees was forbidden to enter the homes of the people without a search warrant, and no citizen could be deprived of life, liberty, and property without due process of law. Thus was established the process described by Daniel Webster as that which "hears before it condemns, which proceeds upon inquiry and renders judgment only after trial. The meaning is that every citizen shall hold his life, liberty, property, and immunities under the protection of the general rules which govern society." The ninth and tenth amendments to the Constitution defined the rights of the states. The accomplishments of a thousand years of history are summed up in the Bill of Rights in these United States. We have in our Constitution the evidence of the spirit of democracy; this spirit should be kept burning in our hearts and should be made a memory in our minds so that nothing can smother the spirit or erase its memory.

It was not the Declaration of Independence, nor was it the Magna Carta, that provided the ground-work of democracy; for the foundation of democracy it was necessary to have a great foundation which was laid by Christianity. Without teachings of Christianity men could not have formed a democracy that was fit to control the affairs of men. The substance of democracy is spiritual. Let there be no misunderstanding about that, because democracy like Christianity is based upon the essential dignity of man, who is a being susceptible to truth, beauty, reason and excellence. If man possesses an inherent dignity he is capable of ever greater perfection. It may be assumed therefore that in the concept of democracy one must think of man's power of growth. So Jefferson insisted in his comments on democracy that the education of the people must be a matter of right since it was a determining factor in the development of democracy. In the long run, popular decision cannot function in all of its far-reaching influences without education on a generous scale. The people through education must be taught to stress tolerance, must constantly seek to insure rights of minorities and to refrain from violence in dealing with minorities who do not agree with the decision made by the majority. As George Woodbury wrote in his essay on democracy in *The Heart of Man:* "Men must be persuaded of justice and expediency before democracy can impose itself as the will of the people."

Another American,[1] writing in 1818 a little book called *Festoons of Fantasy*

[1] William Littell, *Festoons of Fantasy*, Reprint N. Y. No. 1, 1818 (?).

said; "Governments founded on false principles and consequently producing immoral results, eventually deprave whole nations beyond the possibility of reformation. This has been the case with many nations who have been swept from the face of the earth, and will be the case with many now existing, which are in the highway to perdition."

Men cannot be persuaded of the desirability of democracy and the wisdom of maintaining it unless they believe in their hearts as well as in their minds that democracy offers a larger way of life than any other form of government and social organization. Consequently, the gains made by society, the so-called mass gains, shall after all inure to the benefit of the whole people. These gains are the benefits that arise from the progress of a people through the years expressed in better standards of living, sanitary and convenient housing, opportunities for culture and recreation, maintenance of health, education for children and adults, and a consistent growth in mind, spirit and body. If those gains, the result of the work of a people, continue to be the heritage of the democratic form of society and to enrich the lives of a great nation, then democracy will persist and a people will grow in happiness and effective living. Under these conditions of life a people should be staunchly patriotic, ready to defend their land with their lives and property in every national emergency, be it one of short or long duration. The spirit of a great people is the supreme, creative power capable of holding all to their course and to their purpose.

No doubt a democracy, slow in developing and yet young in comparison with human existence, displays many weaknesses in the conduct of its affairs. These weaknesses show more conspicuously in the complicated society in which we live than in the simple ways of life that was largely agricultural. In the early days of this country, men were free to do as they pleased to a greater extent than they are in the industrial, urbanized, and mechanized age in which we live. Restrictions have of necessity increased, along with centralization of population, economic opportunities have materially changed, and social forces at work in the land are complicated and difficult to understand. Nevertheless, there is no reason for a democracy's not meeting the challenge of this more difficult age if it becomes increasingly aware of the dangers with which it is confronted and ever more determined to deal with them purposely and courageously.

Democracy, say those who are distrustful of it, will always be slow in making decisions; so slow, in fact, that the time of action may well have passed and the emergency may have developed into a completed act or have become a cause of future disturbance before action is taken. Yet, again and again in the course of history a democratic people have arisen in courage and in might to combat this view. In every-day action undoubtedly a democratic government may move slowly or even be guided not by national purpose but by the ambitions of individuals. In fact, it is stated that in a

country like our own, there are large groups of people who do not want a strong government but prefer one that is weak in order that they may pursue their individual interests without opposition. There is nothing new about a charge of this kind. However, such an attitude on the part of various groups may be itself an important reason for working toward a strong alert government that will assure equality of opportunity for all.

It is further said in criticism that the drift of the democratic form of government is toward the mediocre in performance and personnel arising out of the ambitions of numerous individuals without training to attach themselves to the people's payroll and of indifference on the part of the electorate. The awakening of the United States to the importance of good government is undoubtedly on its way if not here now. Much of the inefficiency of government will disappear when the people realize not only their dependence upon government in the conduct of their affairs but also the benefits both spiritual and material that come to a nation from good government.

The democracies have large accomplishments on the credit side of the ledger. Holding always to the belief in the importance of the people and in the knowledge that government in a democracy is for the benefit of the people and not vice versa, the democracies have established and fostered extensive systems of education based on the value of the individual and on his need of enlightenment. This belief in the value of the individual is the fundamental difference between the democracies and the states now set up on the fascist basis where the state is all in all and superior to the individual. The democratic state has taken the place of kings, princes, and potentates who gave to the people what they thought they ought to have to keep them in a subservient state of mind. The kingships of other days have given way to the sovereignty of people who determine for themselves what they may do in their behalf. Now the democratic states have built for themselves huge auditoriums, libraries, museums, art galleries, have supported orchestras, and have maintained parks and recreation areas and play centers. Great highways extend from one end of the country to the other, the visible evidence of the ability of the democracy to build means of communication that bind the people together in intimate relations arising through trade and social intercourse. Beyond these material accomplishments there has grown up in our democracy a steadying influence that protects the individual citizen in freedom of speech, of worship, of assembly, and in freedom to work in his own right. These are great accomplishments often overlooked in the hectic unsettled days of the present. These rights and responsibilities should be dear indeed to the citizen of these United States, for they are a noble heritage won through difficulties by those who have gone before us.

Thomas Jefferson, often spoken of as the father of democracy in this country because of the part he played in the writing of the Declaration of Independence and of the Virginia Bill of Rights, championed throughout

his life the democratic way that stamped our national life with the concept of rights and of freedom that belong inherently to the individual. In his attitude toward the people he did not fear their ignorance, because he believed in their honesty of purpose. He had a large faith in the common sense of the whole people and he believed that education, basic in the maintenance of a democracy, could eliminate mass ignorance. In his day, free land was a great economic, social, and political factor in the life of the people. In truth, the democratic idea rested on free men in a free land; and always the western frontier promised in those days new homes and new opportunities. Access to lands was to be supplemented by the opportunities provided by free education. Also Jefferson maintained that there must be in the new republic the right to free enterprise under which men would be entitled to the results of their labor. Competition under such conditions would appear as a matter of course in the business of the nation, but each man would find his place through the opportunities that were open to him. The government was not to check the individual's enterprise by heavy taxes, and it was to prevent his freedom of enterprise from being curtailed by greed and organized monopoly. With free land and with free enterprise the man of that agricultural society had his fate in his own hands, so long as there was a frontier that allowed him to seek his fortune wherever opportunity showed a chance of success.

The frontier of land and great resources is no longer a geographical entity. With the spread of population from ocean to ocean the natural resources have long been taken up; and with this acquirement of ownership of our resources by many persons, the old basis of a democracy is gone. New frontiers must be found if democracy is to continue in the land. Let there be no mistake about this; men will fight for their own homes and firesides. The problem in America is to find new ways to provide men with opportunities that carry the hope for future betterment in homes, in living, and in meeting their cultural needs. Unemployment, therefore, bears heavily on the nation's conscience. In too many instances there is doubt about the nation's future because democracy is a falsehood when men are but puppets and chattels.

Are there opportunities to be found now and in the future, to spell in letters large enough to be seen by all, the ideal men conceived they had when the nation was founded—DEMOCRACY?

New frontiers in the field of science sufficient to challenge the best minds and extensive enough to employ men in the activities and industries and inventions are surely ours for the seeking. The arts, too, can make contributions in the beautifying and dignifying of life; the products of industry by the artist's touch are today supplanting in homes, offices, and stores the often ugly in design and poor in material. With the growth of social responsibility and the enlargement of the idea of social justice, a great social

frontier emerges that will require trained people to direct and to carry on its manifold activities. A hope for security, in job, in sickness, and in old age, has gripped the imagination of the people. This hope of security always with us has found a new expression in our day. The United States of America, most enterprising and forward looking in many respects, has been slow in undertaking the program of security and welfare, a program the results of which will steadily improve as we learn how to administer it. There are two important considerations about social security: it will raise national standards of life, and will furnish in its administration new opportunity for adequately trained young people to find employment for themselves.

Numerous frontiers of mind and spirit are calling for us today. Many things are to be done in this country as we move from the horse and buggy age to the new electrical and metal one. Highways, towns, houses, equipment to meet the needs of a new time are required in the days that are ahead, The horizons of our own country may seem none too bright at the present moment, reflecting as they do the wars east of us and west of us. It is in the nature of man that wars must finally come to an end. Are we as responsible citizens of this great democracy prepared for the challenges that are coming to us now and that will continue to face us? Intelligence, education, and training are needed to make their contributions. It is in reverence and awe and in deep emotion that we ask ourselves are we ready to meet the requirements of today and of the days to come. Are there a sufficient number of adjusted persons with the requisite skills to meet the calls to help that are upon us? If it is true that democracy rests in the main upon the chances a man has to use his abilities, then it appears that there are such chances in plenty today for the man prepared in mind and heart and hand. In the early history of the nation, a strong back, courage, some industry and a few skills made it possible for the pioneer to win a home and some distinction in that less complicated society. But now the simple man of the earlier day must be superseded by the man who knows and who has skill enough to use the machines, devices, and social organizations of his time.

Lowell, in his *Literary Essays* written almost a hundred years ago, revealed a condition resultant from our commercial life. He wrote: "In proportion as man grows commercial does he also become dispassionate and incapable of electric emotions? . . . On the whole I . . . find myself surmising whether a people who, like Americans, put up quietly with all sorts of petty personal impositions and injustices, will not at length find it too great a bore to quarrel with great public wrongs." The founders of this nation had beliefs and convictions; now, men in ceasing to think of their country except, perhaps, in regard to their own petty grievances and inconveniences have lost much of the faith that counted so much in the days of the past. This is a calamity of the first order. It is in offsetting this lack of faith that church and school can make their greatest contribution, first in teaching anew the perfectibility

of man, and second by instilling into the minds of the children in the land the cause and purposes of democracy and by consistently practising democratic principles in the conduct of the schools. Nor can adult education in a democracy be neglected by church, school, and press. Can men once again catch the real meaning of self-government by a people so that it becomes a genuine faith that cannot be shaken by any winds of misfortune, or by any mental quakes that tend to disrupt secure foundations? The need of the present hour for all of us in this country is a great revival in the spirit and purpose of democracy. The pressure from without that comes from the wars now waging in the world drives us to think seriously of our heritage, but the future for us is to be safeguarded only by the deep conviction in the purpose of a democracy and by the possession of a faith in its ultimate ends that nothing can destroy.

But even such faith cannot long endure unless men see a future for themselves and their children. In the economic organization men must find opportunities so that there may be a place for each to use his abilities and his knowledge. The totalitarian states, guided by fascist rule, say that under the democratic form of government, where every man goes his own way, such economic opportunity for all is impossible. They maintain that only the totalitarian states, in which the ends of national purpose are recognized to require complete subserviency to its causes, can give economic security. Here is the challenge. It is more than theoretical, it is real. In a democratic society man must accept his responsibilities as well as to seek for his opportunities. New attitudes, intellectual integrity, additional techniques and skills, better vocational training to equip for a mechanical and metallurgical age, and vitalized subject matter are needed in our educational system just as adjustments are needed in business and in government to the end that real democratic living may be ours and that this democratic government of these United States may continue and grow. A marked acceptance of these principles in the business world by those who direct it might well bring a day of industrial peace if in the same spirit labor accepts also its responsibility to the public. The recognition of the problems of distribution on the basis of national needs would go far in removing the discriminations in market and store that are so noticeable now. A careful and scientific system of taxation that would not hamper industry and yet would adjust some of the great discrepancy of fortunes that irritate the public mind might well bring also greater freedom of enterprise. Many of these changes in the educational, the business, and the governmental fields are going forward at the present time. Out of such changes, social barriers are reduced, and men educated in heart and mind, who feel their responsibilities and enjoy their opportunities, will enthusiastically throw themselves into the continuance and the constantly growing procedures of democracy. Love of country then follows because the people believe in and understand its heritages, its pur-

poses, and its destiny. Man then grows in grace, demonstrating the greater perfectibility of man, when he gives his mind, heart and strength to his flowering.

May God give us strength to persevere in our destiny and in the destiny of the United States.

Significance of Terminal Education for the Junior Colleges*

By Walter Crosby Eells
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1. The Junior College Movement.

There are now in the United States some 600 junior colleges, enrolling more than 200,000 students. The directory published in January, 1940, listed 575, with total enrollment of 196,710. Of these, 258 were publicly controlled and 317 privately controlled.

Publicly controlled junior colleges are most numerous in California and the Mississippi Valley. New England has none, and the rest of the Atlantic seaboard comparatively few. Privately controlled junior colleges, on the other hand, thrive along the Atlantic coast, from north to south.

The whole junior college movement is of recent and rapid growth. Forty years ago there were virtually none of these institutions. Twenty years ago there were scarcely more than 100. The number nearly doubled between 1920 and 1925, and in the next five years it almost doubled again. The number has increased almost six-fold in the last 20 years.

Whereas privately controlled junior colleges are the more numerous, publicly controlled junior colleges have the larger enrollment. Average enrollment in public junior colleges is 556, but in private junior colleges only 181. Total enrollment in privately controlled junior colleges now for the first time exceeds 50,000. Total enrollment in junior colleges of all types has increased more than six-fold in the last seven years.

California has more junior college students in proportion to population than any other state, and New York has the fewest of all states in which there are any junior colleges. In California there are 119 junior college students for each 10,000 of population, whereas in New York there is only one. The leading state of the Southern Association is Mississippi, with 23 junior college students for each 10,000 of the population; followed by Texas with 20, Georgia with 19, North Carolina with 13, Florida with 12, Kentucky with 11, Tennessee with 9, Virginia with 7, South Carolina with 7, Alabama with 5, and Louisiana with 3. The average for the nation is 15.

Half the junior college enrollment of the country is found in three states, California, Texas, and Illinois, although these states have less than one-sixth the population of the nation. If the entire country were as well supplied

* An address delivered before the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools, Memphis, Tennessee, December 12, 1940. This address was illustrated by a series of lantern slides.

with junior college facilities as California, the junior college enrollment of the country would be approximately 1,600,000 instead of 200,000 as at present.

2. Conditions Related to Terminal Education.

Twenty years ago more than three-quarters of the young men of junior college age were gainfully employed. Today the proportion is less than half. Changed economic and social conditions are such that increasingly commerce and industry will not absorb young men until they are 20 or 21 years of age. Increasing thousands of them must be taken care of in the junior college or some equivalent institution—unless we prefer to care for them in reform schools and penitentiaries. Latest information furnished by the Federal Bureau of Investigation shows that the largest number of arrests for crime and the largest number of commitments to state and federal penitentiaries are of young men 18 to 19 years of age—exactly the junior college years.

The time has passed when everyone who goes to college can be educated for a profession. The professions absorb only six per cent of the population. The primary function of the universities is to prepare for these professions. But approximately one-half of the gainful workers of the country (proprietors, managers, clerical workers, skilled laborers) are engaged in occupations which are distinctly on the semi-professional or junior college level.

It has been estimated that in the general field of employment there are five jobs requiring only two college years of preparation, the junior college level, for one job requiring four-year college or graduate study. In engineering a few years ago there were three times as many jobs on the junior college as on the senior college level, and recent findings tend to raise this ratio.

Compulsory education laws tend to keep young people in school longer, and child labor laws tend to keep them out of employment. Secondary school enrollment has jumped from 1,030,000 to 7,200,000 since 1910, and the number of graduates has mounted from 156,000 to 1,210,000 a year. The proportion of college students is three times what it was in 1910.

When students are asked why they attend a junior college, the most frequent answer is, "To save money." This reply was made in 57 per cent of cases in a California investigation covering 28 junior colleges. This is important when one realizes that one-third of the families of the country, as reported in 1935-36, had incomes less than $750.

Sixty per cent of the youth population are of average mental ability. The universities, thus far, have been planning their courses for the twenty per cent of superior and very superior ability. But the sixty per cent also demand an education beyond high school. The junior colleges should recognize the needs of this sixty per cent. That does not mean, however, that the junior colleges do not receive students from the upper twenty per cent also.

There is a wide-open field for the junior college, to meet the situation caused by deferred employment, the need for semiprofessional education,

the vastly increased output of the secondary schools, the demand for college opportunity at low cost, and the type of equipment brought to college work by incoming students.

"The traditional college," says President George F. Zook of the American Council on Education, "will take care of a small proportion of the youth population, but the bulk of the problem lies squarely in the junior college field."

3. Conditions in Terminal Education.

The junior college has four functions: guidance, preparation for senior college or university, terminal education, and the popularizing of education. Guidance underlies the whole process. Vocational and personal guidance should be available for all students, whatever courses they are taking. Preparatory or transfer courses are taken by those who are going on into higher institutions. Such courses are usually as similar as possible to freshman-sophomore work in the four-year colleges and universities. Terminal courses are planned especially for students who are not going on beyond the two years. The popularizing function means that junior colleges make college education possible to numerous persons who otherwise could not have it. This is true whether they take preparatory courses, terminal courses, or special courses for adults, in which many junior colleges have a large program.

The terminal curriculum makes the individual "socially more efficient, more intelligent as a citizen, and occupationally competent in a skilled or semiprofessional occupation," says President Nicholas Ricciardi, San Bernadino Valley Junior College, San Bernadino, California, former president of the American Association of Junior Colleges.

The junior colleges call themselves "the people's college." This is because they serve the needs of the local community, because they provide college education for people who otherwise could not afford it, and also because they offer programs of adult education.

Three-fourths of the students in the publicly controlled junior colleges come from the city or county in which the college is located. Forty per cent of the students in private junior colleges are local students. In New England the junior colleges, although all privately controlled, are much more local than are privately controlled institutions in other parts of the country. Over half of the students enrolled in them come from the city or county in which the college is located. Less than a third of them come from outside the state.

More than 300 junior colleges are already giving terminal semiprofessional and general education to about one-third of their 120,000 students. But among all the 600 junior colleges in the country, with 200,000 students, the proportion is far lower. Of 443 junior colleges listed in *American Junior Colleges*, the new handbook of accredited junior colleges issued by the American Council on Education and the American Association of Junior Colleges,

308 (seventy per cent) were offering terminal curricula. Of the 121,573 students in those 308 institutions, 34 per cent (41,507) were taking terminal curricula.

Terminal enrollment is about one-third of total enrollment, whether in public or private junior colleges, and whatever the size or type, with certain exceptions. Terminal enrollment is small in the very small public junior colleges (those with enrollments less than 100) and also small in privately controlled junior colleges for men. In private junior colleges for women, terminal enrollment is large (44 per cent) and in junior colleges for Negroes it is more than half (53 per cent).

A serious maladjustment is seen when one compares the enrollment in terminal courses with the proportion of students who drop college work at the end of their two junior college years. In the country as a whole, although only one-third of junior college students take terminal courses, thereby laying their plans to drop college work at the end of two years, the proportion actually dropping college work is three-fourths.

This situation is untenable, since students should not be educated for something they will not do if they can be better educated for the things they will do. The things they will do are to seek employment, enter into citizenship, and establish homes.

In the eleven states comprising the Southern Association, 31 per cent plan to drop college work, but 75 per cent do drop it. Sixty-nine per cent plan to continue, but only 25 per cent do continue. The following figures show how the junior colleges in the several accrediting areas and also in some individual states compare with the national average in what might be called the misdirection of student effort. The percentage of junior college students who prepare to go on into senior colleges or universities is compared with the percentage who actually continue, in the tabulation below.

	Prepare	Continue		Prepare	Continue
United States	66	25	Maryland and District of Columbia	59	32
New England	35	27	Michigan	74	29
Middle States	68	32	Mississippi	73	27
North Central	77	27	Missouri	81	32
Southern	69	25	North Carolina	83	34
Northwest	78	26	Pennsylvania	81	35
California	50	22	Tennessee	57	28
Colorado	71	19	Texas	83	19
Connecticut	27	17	Utah	70	31
Georgia	64	24	Virginia and West Virginia	46	29
Illinois	83	29	Washington	94	28
Kansas	56	24			
Kentucky	48	24			

Types of semiprofessional curricula are business, engineering and technical, agricultural, public service, homemaking, health, arts, and miscellaneous. Business courses are by far the most popular among students taking terminal courses. Of the 41,507 junior college students in terminal curricula in 1938-39, 35 per cent were in business curricula, 16 per cent in public service, 15 per cent in general cultural courses, 11 per cent in engineering and technology, 8 per cent in fine arts, 4 per cent in agriculture, 4 per cent in health service, 3 per cent in home economics, 2 per cent in journalism and 2 per cent in miscellaneous courses.

Terminal education includes not only vocational training but general cultural education for civic and social intelligence. Even if the student majors in a semiprofessional field, he is expected to devote a certain proportion of his time to general courses. This proportion varies with the institution. One leading junior college specifies that forty per cent of the course shall be general and forty per cent semiprofessional, and leaves the remaining twenty per cent to the student's choice.

Growth of popularity of terminal courses is shown by the experience of Pasadena Junior College, California, where only 4 per cent of the graduates were in semiprofessional courses in 1926, but where 72 per cent graduated in such courses in 1940.

Inasmuch as the junior college is in fact terminal for from one-half to nine-tenths of its students, it has the obligation to devise suitable terminal curricula, both general and semiprofessional, and to develop a satisfactory guidance service for its students.

4. Plan of This Study.

The Commission on Junior College Terminal Education is making a preliminary, exploratory study of this problem for the American Association of Junior Colleges under a grant of $25,000 from the General Education Board, covering the year 1940.

The Commission is about to publish an extensive annotated and classified bibliography of more than 1,500 titles, *The Literature of Junior College Terminal Education*, and will publish in the spring two monographs, *The Present Status of Junior College Terminal Education* and *Why Junior College Terminal Education*. The junior colleges, with special reference to terminal education, have been publicized through a year, and 24 regional conferences have been held Plans for institutional self-study also have been formulated.

Social and Religious Tolerance as Related to National Defense*

By Rabbi Abba Hillel Silver, D.D.
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The outlook for America is inextricably bound up with the fateful military decisions now in the making in the old world. The American people have now realized this fact, though somewhat belatedly. It took the frightening and shocking events of the last few months abroad to startle our people into a final realization of the interlocking destiny of the Eastern and Western Hemispheres, and into a final surrender of those comfortable and beguiling notions of political and economic isolationism. From now on we will not expect our foreign policy to be spun in an international vacuum. The fiction of national security through strict neutrality has been shattered forever. The nations which relied upon it have been destroyed. Our defense program must now envision an embattled America in a world of powerful neighbors whose way of life and whose political and economic creeds are potential enemies of America.

Suddenly we have discovered that our national existence is not quite secure. Neither our wealth nor our military establishment, nor the intervening oceans now seem to be adequate defense. Suddenly we have discovered that we are not quite secure even from attack from within. We have become apprehensive of the menace of subversive forces within the nation, which we chose to ignore heretofore, but which we now realize might in a critical hour for our nation undermine our strength and our strongholds, just as they have done in so many countries abroad. The old world has moved in upon us, unbidden and unwelcome. But it is here!

If the Allies lose, we now realize, Europe will be turned over to the moral anarchy of the streamlined barbarism of the twentieth century, and the rest of the world will not long escape the effects of it.

If the Nazis win, the outlook for America and the American way of life is grave indeed. We need not fear any imminent invasion, but our American world will become closely encircled by a hostile world, and the pressure upon it will increase as the years go by. It is in the very nature of dictatorships to be aggressive and missionary. The last few years have given ample proof of it. In a world in which there will no longer be a British or a French empire, the United States will find itself alone, pledged to defend with inadequate resources the whole Western Hemisphere in the face of four power-

* An address delivered before the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools, Memphis, Tennessee, December 12, 1940.

ful imperial dictatorships, grown strong and arrogant with the greatest spoils of all time. We shall have to arm ourselves to the teeth and increasingly pour our reserves of wealth into a defense program. We shall have to gear up our national economy to a war-time footing and keep it there. Conceivably, our industrial organization will come steadily under added forms of central planning and control, and a system ultimately approximating the emergency forms adopted recently by England will come to pass in our country. There will come about an attenuation of the democratic processes and a lessening of the latitude of liberalism. An intensified nationalism, more suspicious and less tolerant, will emerge. The American way of life will undergo slow, unconscious, but quite definite changes.

But our greatest danger will come from within. A Nazi victory abroad, which will lay the world at their feet, will hearten and inspire their agents, friends, and admirers here. Nothing succeeds like success. Fascists and Nazi sympathizers, adventurers and would-be Hitlers, will spring up like mushrooms all over our country. They will attempt to do here what the Nazis will have succeeded so brilliantly and so swiftly in doing abroad. They will, of course, receive guidance and support from what will then be the greatest empire on earth—the victorious Third Reich. The Americas will be over-run by Nazi agents, and the United States, the richest country in the world, will become their special stamping ground. There will not be lacking powerful industrialists here who will be willing to play the role of American Fritz Thyssens to would-be-American Hitlers.

What role the Nazis have prescribed for the United States in their political *Welt-anschauung* is not clear at the moment, but certainly when they make known their program there will not be wanting within our borders a powerful Fifth Column prepared to help them realize it. The members of this Fifth Column will not be recruited exclusively or even principally from the ranks of aliens, but, as in England, Holland, Belgium, France, Denmark, and Norway, from the blue-bloods who always escape finger-printing and surveillance, from people prominent in the public eye, lay and cleric, from the circles of high government officials and the military, from reactionaries who hate progressive social legislation and organized labor so bitterly that they will not hesitate to sacrifice all our free institutions in a desperate gambler's throw to save their special privileges. Some of these highly placed personages have already been decorated by the Nazis. Not all who belong to the Fifth Column are necessarily paid spies, agents, and traitors. In that Column are also the far more dangerous gentry who have superseding loyalties and who have no use for American free institutions when they thwart their special interests or prejudices.

The outlook for the United States in case of a Nazi military triumph is thus a very serious one indeed. We should, therefore, build up our national defenses to a point consistent with the definite commitments and responsibili-

ties which we intend to assume in connection with our foreign policy. Also, they should be built up reasonably to a degree where they would be a strong deterrent to any would-be aggressor.

We should not forget, however, that a strong military defense for our nation, in itself, is not sufficient. A greater defense for a nation is the loyalty of its citizens and their essential spiritual unity. There are two ways in which these can be conserved. The forces hostile to our form of government and to our free institutions must be continuously exposed and their power broken. No democracy is immune, or can hope to remain immune, as long as it is a democracy, from anti-democratic propaganda either native or foreign. Forces opposed to democracy will use the very technique and machinery of democracy, as well as its abundant tolerance, to destroy it. In the face of this, democracy must not remain naive or complacent. It must aggressively and relentlessly expose and harass every form of propaganda which is hostile to our basic conception of life and government. The agents of foreign dictatorships and their native born kinsmen must be kept under constant surveillance. Those who wish to destroy free America should not be permitted the glamour of putting their followers in uniform or of parading our public thoroughfares.

But, no hysteria! No witch hunting! No mass stampede away from the Bill of Rights and the constitutional guarantees of a free people. We should not in our great concern, zeal, and impatience permit ourselves to resort to extra-legal and unconstitutional methods to obtain even worthy and desirable objectives. To destroy liberty in an effort to preserve it is the height of folly. The detection, arrest, and punishment of spies, saboteurs, and plotters against our domestic peace and security should be left to our legally constituted authorities who are charged with the enforcement of our laws and the defense of our free institutions.

It should be borne in mind that education still remains the strongest bulwark of a free people. The American people should be educated in the techniques of modern propaganda which have been so skillfully elaborated in our day. They should be made aware of the methods which are employed and the true character of the organizations and governments which employ them. They should be informed as to how racial and religious antagonism are aroused and exploited, in order to divide a people, disrupt its unity, confuse its counsels, and undermine its national resistance to an aggressor. Systematic courses in the detection of and the prophylaxis against false propaganda should be introduced into the curriculum of every high school and college.

Why is the tide of race prejudice rising in our country and in the world at the present time? What has happened? The answer is not far to seek. The tide is rising because there are powerful agencies which are intent upon making it rise. The most powerful agency in the world today is the Nazi

regime in Germany. It has fed race hatred throughout the world ever since it came into power. Nazism is a political creed which is out to conquer the world. It is not content to stay confined within the limits of the land of its origin. It regards itself as a crusading movement for a new order which is to supplant the present order of society. It seeks to destroy the present culture of the Western World. The Nazis have not been reticent about defining the nature of their crusade. The order of things which has prevailed in the Western World ever since the American and French Revolutions is decadent. It must be destroyed. They are out to destroy it. Racial inequality is one of the chief characteristics of the new social order which they hope to establish on the ruins of the old whose foundations were liberty, fraternity, equality, and the inalienable rights of men.

In the hands of the Nazis, racism has also become a major technique of imperial expansionism. By means of it they hope to create a mood of crisis, tension, and conflict within those countries which they have marked out for conquest. This will undermine their powers of resistance. By disrupting the internal spiritual unity of a nation, they prepare it for easier subjugation. Anti-Semitism has thus become part of the program of Total War.

Reactionaries are everywhere eager to associate the Jew with all the political and economic measures which they dislike, whether it be the New Deal, labor legislation, social security, the CIO, Socialism, or Communism. The equation: Jew-Communism, or Communism-Jew, served the purposes of the Nazis in Germany most admirably. By means of it they destroyed the German Republic. Since the Stalin-Hitler Pact, they have abandoned it, for it is no longer good policy to attack Communism. Hitler has accordingly ceased to denounce Jewish Bolshevism. He finds it now expedient to denounce democratic plutocracy. Germany is now engaged in a war to save Europe not from Bolshevistic Russia, but from plutocratic England. The new Nazi party line, which no longer equates Jews with Communism, has, however, not yet reached the United States. Here the Jew-Communist equation is still serviceable for propaganda purposes and it is still the battle-cry of Nazi agents, and of their lay and clerical friends in the United States.

Why did the Nazis in the earlier stages identify Communism with the Jew? To be sure there were Jews among the Communists in Germany and in Russia. Some of them were in prominent positions. They were not nearly as numerous as the Nazi propagandists would have one believe, and one one must not forget that there were Jews in large numbers and in prominent positions in all the anti-Bolshevist parties in Germany and in Russia. Why then did the Nazis identify all Jews with Communism, and all Communism with the Jew? For the same reason that sixty years prior to their time, Bismarck had identified all the liberal movements of *his* day with the Jews. For the same reason that the Dominicans attempted to discredit Humanism and the New Learning in pre-Reformation Germany by branding them as

Jewish, and by inaugurating bitter attacks upon the Jews and their literature.

The guiding principle is the same: to inodiate a cause, or a movement, by tagging on to it an unattractive label. It is very serviceable in any struggle to capitalize upon an existing historic prejudice and to pin it on your opponent. By branding your opponent's program as Jewish, you give it an unpopular and suspect origin. It looms up as something alien. You are saved the trouble of refuting your opponent's position logically. You score an initial victory of great moment. Bismarck, after he had turned reactionary, stimulated a powerful anti-Semitic movement in Germany which produced a voluminous anti-Semitic literature. The same tactics were employed by the Nazis to discredit the liberal and radical movements in post-war Germany.

In post-war Germany there were millions of men who were out of work, whose conditions were intolerable, and who were turning to Socialism and Communism. In the last free elections in Germany there were over seven million votes cast for the Communist ticket. The problem which confronted all the frightened privileged industrial, military, and Junker classes of Germany was how to check this stampede toward radicalism and how to divert the resentment of the masses away from that capitalism and militarism which had led the German people into the disastrous war and all its appalling consequences. The problem, too, was how to assuage the sense of national hurt and humiliation induced by the defeat in the war. Where could they find a visible scapegoat upon whose back all the sins, failures, and miseries of the German nation could be put, a scapegoat of actual people rather than abstract causes to atone for all the sins of the people? Such a scapegoat was not difficult to find. A small, defenseless minority of Jews, against whom there already existed a none-too-latent historic prejudice, was fortunately available. From there on it was simple.

Minorities have been used for such purposes throughout the ages. The great Church Father Tertullian recalls the experiences of the Christian minority in ancient Rome: "If the Tiber rose to the walls of the city, if the inundation of the Nile failed to give the fields enough water, if the heavens did not send rain, if an earthquake occurred, if famine threatened, if pestilence raged, the cry resounded, 'Throw the Christians to the lions'!"

Unless these classic tactics are firmly grasped, Americans will not appreciate what is behind the growing anti-Semitic movement in the United States. Anti-Semitism today is a powerful, perhaps the most powerful, weapon in the hands of economic reaction. It is being increasingly used by all the unscrupulous lackies and henchmen of reaction. It has become the accepted technique. Anti-Semitism is being used in the United States to confound our national life, to disrupt its unity, and to weaken it. This will prepare the way for a Fascist regime in the United States.

The times call for frank and honest self-criticism on the part of all, Jews

and non-Jews alike, and particularly on the part of the majority group; for after all, the real solution of anti-Semitism lies in the hands of the majority and not of the minority. It would be very helpful if every group, Jewish, Christian, Catholic, Protestant, would begin to beat its own breast instead of beating the breast of its neighbor, and would begin to confess "mea culpa."

There was a race problem in the United States long before the Nazis intensified the Jewish race problem. There was a Negro problem, and there is a Negro problem in this country, American-made, not imported. To this day millions of citizens of the United States live and are tolerated only as members of an inferior race. They are segregated in many parts of this country, segregated as to schools, churches, residential districts, hospitals, travel, and places of amusements. Millions of these fellow citizens are economically handicapped because of race. They find it hard to get employment at skilled trades. By and large they are restricted to the lower strata of industrial life, to jobs which the white man does not want. In many instances they are denied their right to equal wages for equal work. In some parts of the country, and not merely in the South, they are denied the right to join labor unions. They are curbed in the exercises of their franchise as regards voting and holding office. They are denied equal opportunities in education. There are few recreational facilities available for their young people. Many of them are herded into miserable slums, and these slums are not restricted to the South. Since 1915, over one million Negroes migrated to the North, and their living conditions are, up to at least fifty per cent, below the minimum standard of decent dwelling places. They are subjected sporadically to mob violence, to lynching; and a Federal law intended to curb mob violence was filibustered in the Senate of the United States as recently as two years ago for forty-seven days. As a result, this race which, given opportunities, has evidenced remarkable gifts in many fields, is disproportionately subjected to poverty, ignorance, disease, and vice.

Here is a native American race problem, the kind of problem which the Nazis have only recently begun to create in Germany, and this problem is allowed to exist within the framework of democracy. Here is a test of our sincerity. We all recognize that this problem is a hard, indurate, and time-encrusted one. But it is not an insoluble one. With the right kind of attitudes on the part of the white man, a solution might be approximated, given patience, courage, and vision on both sides. What this race problem in the United States calls for above all else is a resolute will to be fair and just, and a determination to attempt to solve it not in the gross but in the detail, not in the abstract but in the concrete. Here again the hoped-for solution is to be found not so much in laws as in individuals, where most moral responsibility must in the last analysis be placed.

What we need most in order to stem the rising tide of race prejudice which is disfiguring our common life is to discipline ourselves to treat men as

individuals. It is not an easy thing to do, but we are not concerned here with easy problems and easy solutions. The distinctive characteristic of the democratic way of life is the regard for the individual. Before the rise of democracy in Western Europe, individuals were treated legally, socially, and also to an extent economically, in relation to the group to which they belonged—nobleman, cleric, military, peasant. Their privileges were defined on the basis of the group to which they belonged, and not on the basis of personal rights, merit, or ability. It was a hierarchic, a feudal arrangement of duties and responsibilities. Social life was stratified. It was from a long experience with that kind of social organization that we have carried over that prejudice which is still ours, of judging men on the basis of the group to which they belong. The new note which democracy introduced into the world is superbly stated in our Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights." These rights were conceived as unalienable because they did not originate with any class. They belonged to the Creator who bestowed them on all men alike. Therefore no class or group or state has the authority to deprive men of them. This is the very genius of democracy, to treat man on the basis of his inherent humanity and his inalienable rights within the rights of the group.

> "One's-self I sing, a simple separate person,
> Yet utter the word Democratic, the word *En-Masse*."

We have long assumed that education in democracy will somehow take care of itself as an unconscious by-product of our day-by-day living. This is no longer true. Democracy is under fire today and on the defensive. Both its theoretic soundness and its practical value have been denied. Many people have rejected it as antiquated, inefficient, and distinctly harmful. Anti-liberalism and anti-democracy have today a passionate and heroic zeal behind them. Totalitarianism has millions of enthusiastic devotees in all parts of the world. Quite deliberately and specifically we must begin to educate our people anew, and especially our youth, in the principles, practices, and advantages of democracy.

In the school, the home, the church, through the written and the spoken word, an educational crusade, in defense of democracy, must be launched. And the time is very short. In this connection, we ought to bear in mind that the source of all political democracy in the Western World is fundamentally religion, and that the basic charter of man's dignity and freedom is God. Friends of democracy have forgotten the religious origin of the democratic dogma in the modern world. They have forgotten that political freedom came to the Western World as a result of the struggle for religious freedom and not vice versa. Religion kindled the torch of political freedom in the world, and irreligion is extinguishing it. The reason why the

democratic movements are perishing in the Western World today is because of an increasing pessimism due to a loss of confidence in the reality of God in the life of man. Man has become frightfully small in our day, reduced in stature, stripped, and spiritually cowered, because his kinship with God, which crowned him with glory and honor and made him "a little lower than the angels," has been contemptuously rejected by a world which has tried to build its life upon foundations of pseudo-scientific materialism. No society can long remain Godless and free. If our crusade to redeem democracy is to succeed, it must draw its inspiration from the inexhaustible fires of religious faith, from the classic religious dogmas that God created man in His image, and that man was endowed by his Creator with inalienable rights of which no state, no bureaucracy, no majority, and no class has the right to deprive him.

The loyalty and unity of our citizens can be enhanced still more if they are made to feel that the American way of life is the best way of life, because in it they find security and happiness. Democracy cannot long survive widespread and prolonged economic suffering. All dictatorships have risen to power upon the economic miseries of their people. A generation of young men and women denied the opportunity to work and to build careers, consigned to demoralizing idleness and frustration, is dangerous explosive material. Even the brutalities and indecencies of dictatorship become less repugnant and the ways of freedom appear less appealing in the presence of democracy's tragic failure to care for its people and so safeguard them against frequent and disastrous periods of unemployment and suffering.

Sound American patriotism must quickly translate itself into an intelligent and ardent program for social justice, for a fairer distribution of the social goods, for a larger measure of protection of our people against the hazards of unemployment, sickness, and old age. Sound patriotism will look upon the disease-and-crime-breeding slums of our land, the blasted areas, the underprivileged children, the jobless and hopeless youth, the unemployed man, the underpaid worker, the unsheltered age, as the real Trojan horse which traps a free people into destruction. People who feel that they have a stake in their country, that the institutions of their land are being used to the utmost to help them to a more secure and abundant life, and who can see in them the promises of even greater happiness and well-being for their children, will not be inveigled by the propaganda for a totalitarian millennium, and will not be led into revolutionary adventures.

In our effort to defend our way of life here, we will be strongly helped by some important factors which are uniquely our own. Ours is a long-established democracy. We have gone through severe crises before, including a Civil War, without sacrificing our democratic apparatus. No long-established democracy has collapsed, even in Europe. We prefer to govern ourselves.

The idea of being ruled by a Fuehrer, a Duce, or a Commissar is hateful to our very souls.

We have a wholesome capacity for self-criticism. We are ready to acknowledge our mistakes and to take the blame. We can and do reverse ourselves. We are not hostile to experimentation.

We have vast natural resources. Ours is not a country, but a continent. This is not a starved or crowded land, and our people are not doomed by circumstance to a low standard of living. Poverty is one of the bitterest enemies of democracy. There need be no poverty in our country.

We are a young nation. We are not handicapped by Old World animosities. We have no threatening neighbors on our frontiers. More than any other people on earth, we can, if so we will, pursue our chosen way of life with confidence and with high hopes.

What is this American way of life? What are the classic elements which give uniqueness and distinction to it?

First, the importance of the individual. Every man is possessed of certain inalienable rights. The state cannot veto them. No majority can abrogate them. All men, regardless of race and religion, are equal before the law. Any attempt to subjugate the individual to the state, or to discriminate against him in law because of race or creed, is a frontal and deadly attack upon the American ideal.

Second, government by consent and not by constraint; government from within and not from without. Dictatorship is government imposed from without. Democracy is government self-imposed from within. The American genius strives to achieve the best possible way of life for the largest possible number of citizens through their own voluntary enterprises, through free experimentation, and step by step through the evolutionary processes of trial and error. The American genius rejects all proffers of ready-made millenniums at the spear-point of revolution and dictatorship. It prefers the slower and less glamorous way of government. But it also avoids all the horrors of government by purges and liquidations, by terrorism and expropriation, by espionage and slavery.

Third, the grace of tolerance. We are a composite people. Many races had a hand in the discovery, exploration, colonization, and development of this great country. Ours is a nation made up from its very inception entirely of immigrants. Our American life is a fine mosaic in which many separate race and religious identities are grouped into one noble pattern. Despite occasional lapses, there has prevailed a wholesome attitude of good will, tolerance, and coöperation among our people. The genius of America has manifested itself in steadily dissolving the hard concretion of groups and reducing them to their individual human components. Europe is concerned with the rights of minorities. America is concerned with the rights of men.

Those people, therefore, in our midst who would break up American life into hostile racial or religious groups, and who would persuade others to judge American citizens not on the basis of individual worth, character of achievement, but on the basis of the race to which they belong, or the religion to which they subscribe, are the deadliest foes of the spirit as well as the peace of the American people.

This true vision of American life should be kept undimmed in these darkening days. It is our sole hope for the future. It is our one chance to keep our dear country free from the ravages of the hates, bitterness, and conflicts which have disfigured the Old World. For the last twenty years the desperate peoples of Europe have tried a way of life which is the very opposite of the American way of life—the suppression of the individual, government by ukase and dictatorship, and race and religious intolerance—and it has led them, as inevitably it must, to the blood-soaked battlefields of war.

Let us not follow in their tragic footsteps.

Quo Vadis, Southern Association?*

By M. R. Hinson
Professor of Education, Florida State College for Women

Are regional accrediting agencies at the crossroads? Have they outlived their usefulness, as some seem to think? Should they go out of existence and be replaced by other agencies, or should they gradually change their functions and procedures and assume new ones? I do not propose to answer these questions to your satisfaction or to my own, but to throw them out for your consideration, for sooner or later regional accrediting agencies are going to have to answer them. I even think that to some extent we are answering them, as I shall indicate before closing.

From time to time during the past decade I have encountered, as have most of you, rather severe criticism of regional accrediting agencies and of the Southern Association in particular. Some of this criticism has come from laymen, some from politicians looking for a scapegoat, some from school men in secondary schools and colleges, some from state departments of education, chief state school officials, and members of state boards of education. But some of the criticism of regional associations, as you know, has been coming from men whom we could classify as educational statesmen with no vested interest in the matter of accrediting schools.

There are, of course, two general types of reaction that are made to criticism, whether the criticism is just or unjust; whether it is given in a spirit of helpfulness or is meant to annoy. One reaction is to resent criticism and blindly defend the *status quo*, the other is to examine the nature of the criticism, determine whether there are grounds for it, and endeavor to remedy the fault or weakness pointed out in the criticism. This type of procedure, I seem to recall, was recommended by that stalwart old statesman, Benjamin Franklin. I do not hope that the Southern Association will reach a stage of development when no criticism will be made of it either from without or from within its own ranks. If an organization or an individual never draws any criticism or makes any enemies, it is rather a safe conclusion that that organization or individual is rather inactive and is doing little of a constructive nature. It is my hope then, not that our association shall be able to avoid all criticism, but that it will always be tolerant enough to examine such criticism with an open mind and endeavor to make the adjustments that such examination may indicate.

What *are* some of the types of criticisms directed our way? We are sometimes accused of being too smug, of being non-progressive, if not reactionary.

* President's address delivered before the banquet meeting of the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools, Memphis, Tennessee, December 12, 1940.

One point of view is that we are too strict in interpreting our regulations, while there are those who think we are too vacillating in enforcement of regulations to be a really effective force in promoting the interests of education. Can we be both too adamant and too vacillating at the same time? Perhaps we can. I have been told numbers of times that the Southern Association is undemocratic, that in fact we are autocratic. One school man recently in conversation with me hurled the term "bloated plutocrats" at the Southern Association. He was, as one can easily surmise, having some difficulty in meeting standards. He was overlooking the fact, perhaps, that we are a voluntary organization and that as the principal of a member school he was part and parcel of the group he was condemning, and thus could exercise the right of suffrage in the Association. His claim, however, that the average high school is virtually disfranchised because of the financial difficulty involved in attending our convention and thus exercising his franchise probably is worthy of consideration. Can we make some better provision than we now have to see that such schools may have more voice in our deliberations? If we could, I am convinced that most of the criticism just indicated would disappear, and I also believe that these men from whom such philippics emanate would not only come to understand us better, but would make a real contribution to our development.

At a recent meeting of a State Committee of the Secondary Commission, a county superintendent and several high school principals appeared before the committee. They wanted to know just what they must do in order to get several of their schools, which had been dropped from the Southern Association list last year, back on that list this year. They all agreed that they could and would do whatever was required. They were also agreed, as they put it, that to meet the necessary requirements would impair the efficiency of their schools. At least a part of the state committee were inclined to agree with them. It was suggested to them that, since meeting Southern Association requirements would impair the efficiency of their schools, it probably would be better for them not to seek membership in the Association. They were of the opinion that the local communities prized membership in the Association so highly, that it would be difficult to explain to their respective patrons that the schools would actually be better schools by refusing to conform to Association standards. The implication here is, of course, that membership in the Southern Association has been over-sold to school patrons and that our standards should be more flexible. If so, it is a point worthy of consideration.

An earnest, sincere member of a state department recently said to me that it was difficult for him to become enthusiastic over the work of the Southern Association, because he was in a position to see the harm done by the Association better than most of us. It is his opinion that school boards and other public school administrators, in order to meet the high standards

of the Association in length of term, salaries, and libraries, for example, often sacrifice these same things in their elementary schools. I am inclined to believe that this is true, to some extent at least, in my own state and is probably the case elsewhere. I do not believe that it is as commonly true as it was several years ago. If it is true that high schools hold membership in the Association at the expense of elementary schools, we should determine to what extent it is true, how dangerous to education it is, and seek a workable remedy. It seems to me that this situation could be remedied without great difficulty, but I do not propose to take your time here to suggest remedies.

As far back as our annual meeting in New Orleans one of our State Superintendents of Education, as I recall it, suggested in an address delivered before our Association that regional accrediting agencies had performed a great educational function, but had about done the job and perhaps were no longer needed in our educational set up. During recent months an editorial clipped from one of the big daily newspapers of the South came to my desk. This editorial was defending the Southern Association against attacks directed at it by another chief state school official of one of our Southern states. I shall not go into the details of these criticisms or the defense made by the editor. I simply wish to point out that there are those in tactically prominent educational positions who do not think too highly of our organization's functions or the way in which it goes about performing its functions. Should we ignore such criticism or should we examine it thoughtfully and with open minds set on foot some self-analysis that might possibly change our procedures and functions? I think the latter course is the wiser alternative.

The American Council on Education has for several years now been studying the problem of standardization or accreditation. The committee of the Council studying this problem has among its members representatives of all the great regional accrediting agencies. From what I can learn of the work of this committee, there seem to be three possible developments that accreditation or standardization may take in the future. (1) There may develop a national accrediting agency to replace those of regional scope only. Some rather strongly favor this idea. (2) There may be an upsurge of departmental accrediting organizations of national scope to replace regional agencies such as the Southern, the North Central, and the Middle States Associations. We have already a good many such organizations for accrediting departments or schools in our institutions, such as music, law, etc. (3) A third possible development would be the reorganization and strengthening of regional associations, with the trend away from quantitative standards and toward qualitative standards, with possibly some change of function.

Personally, I lean toward the last of these possible trends, because I believe that there is danger in the high degree of centralization implied in

a national accrediting agency, and I believe that the battle of the specialists which would result from the departmental procedure would be a still greater evil. When, for example, a music major to meet the requirements of the Association of Schools of Music must give to the study of music, ninety of the 120 semester hours required for a bachelor's degree, I think specialization has run amuck. The same type of requirement would tend to result in all fields with departmental accreditation replacing the general type now carried on by regional agencies. I hope that such a study as the American Council is making of the work of regional associations will continue and be conducted in such a way as to throw much light on the questions under consideration.

Anyone acquainted with the history of regional accrediting agencies will, I believe, recognize that those responsible for directing the activities of these associations have recognized the need for growth, for self-evaluation, and for change or at least expansion of function. No detailed argument can be given here to support this point of view, but I would like to cite just one development in the Southern Association that I think is proof of the awareness in our own group for change of functions, or at least for extension of functions. I refer to the addition of the Commission on Curricular Problems and Research. It was felt by our Association that there was a need for a Commission the functions of which would be (quoting from the constitution):

"(a) It shall study and report to the appropriate standing committee on the accrediting policies of this and similar associations.

"(b) It shall study and report to the appropriate standing committee notable procedures in administering programs of studies.

"(c) It shall stimulate experimentation and report to the appropriate standing committee significant trends in either secondary or higher education."

This significant development in the organization of our Association is certainly an indication that we are not so self-satisfied as some of our critics think; that we are willing to attempt self-analysis; and are capable of autocriticism. It is evident that we have no desire to remain static, but desire critical self-analysis and are not too inimical to change.

Certainly the type of work being carried on by the Commission on Curricular Problems and Research cannot be labeled as non-progressive. I have encountered some of our own group who feel that the Southern Association Study is a little too progresive. These are in the minority, in my opinion, and are just not well-informed as to the nature of the experiment. It is my hope that a large number of us will take advantage of the opportunity to study carefully the "Preliminary Report on the Origins, Work, and Accomplishments of the Southern Association Study," which has

recently been prepared by the staff of the Study. It is quite a formidable report, but is well worth careful examination. It is my hope that all members of the several Commissions as well as the schools and colleges of the Association will give their hearty coöperation in carrying this study to completion. If such coöperation is given, I think this study will stand out as one of the most significant contributions to education that has been made in many years. It should have a very wholesome effect upon the growth and value of our Association and will stand out as significant evidence that we do have a reason for continued existence as an Association.

I should like to see at some time a study in Southern Association territory of public opinion concerning our Association. I have in mind a study similar to the one reported in the November 1940 *Research Bulletin* of the National Education Association entitled "What People Think About Youth and Education." It would help us to "see ourselves as others see us." Such a reflection might not be altogether flattering but I believe it would be quite helpful to us in answering some of the questions I have raised this evening. It would, in my opinion, help us materially in answering the question which I have chosen as the title of this address: "Quo Vadis, Southern Association?"

General Education and the General College*

By Malcolm S. MacLean
President, Hampton Institute

President Hutchins of the University of Chicago has characterized American higher education as "all chaos and confusion." Looked at through the eyes of the traditional academician or the specialist in a narrow field, or the layman, his would indeed seem to be an accurate estimate.

The traditional liberal arts college has for three centuries developed through infancy, vigorous youth, sound middle age for its time, and has now sunk in the opinion of many into what Dean Harold Benjamin calls "hoary and slumbering senility." It has its eyes fastened wholly on the past. It talks and mumbles about preserving our great classical traditions. It focuses its study upon the lore of the human race from earliest times to the doors of the Nineteenth century. It concerns itself heavily with languages, ancient and modern. It justifies itself wholly on the basis of exposing students to "background." It assumes that any one who studies these things and survives has undergone "mental discipline" and will be able without any great accumulation of facts to think critically on any subject, any contemporary or issuing problem, and by this mental discipline and sharp thinking solve whatever conflicts arise.

Vocational and professional training, supported by the fundamental desire of every parent to lift his son or daughter into the realms of economic splendor and by every student's desire to get a better job than his dad had, has gone on a "bender." It has tried desperately to keep up with the parade as society from the days of the industrial revolution has made new discoveries of new answers to old needs and new desires and has thereby multiplied endlessly the number and variety of things that men and women do. This has now got to the point where a recent "Encyclopedia of Occupations" shows at the present time considerably over five thousand different jobs being done in the United States. Of these perhaps one thousand or slightly less demand college training, and increasing numbers are demanding college training as the years go on. We have, therefore, developed in higher education universities and colleges which have multiplied courses and sequences bewilderingly.

The curriculum in our higher institutions has grown like a cancer, and cancer as you know is defined as a biological organism which grows by a process of cell division without powers of elimination. I remember that a

* An address delivered before the banquet meeting of the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools, Memphis, Tennessee, December 12, 1940.

graduate student of mine made a brief study of a midwest university during the five years of the depression from 1930-1935 when retrenchment was much in order. He found that that university had in that five-year period added 211 courses to its curriculum and eliminated 19. I remember that the survey of secondary schools from 1920-1930 showed that the additions to the courses of study had been three to one elimination. I remember, too, that at another large university there are at the present time more than 600 courses open to freshmen and sophomores. This gives us startling possibilities when both college and high school administrators and staff try to answer the question, Who should go to college and how should they be trained? How would it be possible for any teachers or administrators in the secondary field to work with parents and students to select a sequence from among 600 courses, and how would it be possible for any high school to prepare any student for even a small part of these sequences if, as has often been assumed, they are really different and really necessary for occupational training. I remember that in a comparatively new college of a great university, there are no less than seventeen different curricula leading to the Bachelor's degree in that professional college.

Not many years ago, in fact while some of us were beginning life, the college curriculum in the social studies, for example, was a very simple thing. It was confined wholly to history. And history itself was divided into a neat and simple four-part sequence made up of ancient, medieval, modern, and American. In so brief a span of time as that of a single human life, history has become in itself a sprawling subject-matter study. A student with proper interests can get a four-year major in the development of the Three Reichs in Germany, or in British Constitutional History, or in Asiatic Relations, and many others.

But out of history have grown other branching tangled social studies. Each of these has itself developed, as it has grown, two main branches, one the academic and theoretical and the other the practical. Economics, for example, issuing out of history, has thus sprouted both analytical, theoretical, classical research schools of economics, and running parallel, more or less practical schools of business and business administration. Within the general pattern of economics and business administration, we have many major sequences such as finance, marketing, production, and consumer divisions, the latter being the newest sport emerging from the general field.

Out of the early history have grown also the great departments and schools of theoretical sociology and practical social work. Again, these have been subdivided into the family, labor relations, criminology, rural and urban, and case work.

Likewise out of history have grown the departments and schools of political science and the new training centers for public service. Again, we have specialties in federal, state, and local government, and in international

relations. We have institutions to train consular officers, governors, senators, and congressmen, city managers, and county and city recorders and clerks, not to mention sheriffs and state police. How, finally, this field has fragmented is indicated by the fact that, in discussion with the dean of one of these training centers on the graduate level recently, I learned that his students had demanded and been given a three hour a semester course in "The Proof Reading and Indexing of Government Reports."

Out of history has grown also the now large field of journalism with its two divisions of current, social, political, and economic research and study such as propaganda analysis and the like, and its more or less practical training for newspaper work. Again, this field has sub-divided into editorial, financial, feature, political, and even sports and women's club reporting, and into country, and "big-time" city journalism, with make-up and lay-out and typography thrown in for good measure.

At the present time, the social studies are developing some new branches such as economic, political, and social psychology.

If we look at the field of the sciences which, even in President Eliot's time at Harvard, was limited to nature study or natural science— a single, simple course until he pried a chemistry laboratory into a dark dark room—we see the same phenomena of abnormal expansion. We have not only physics and chemistry and biology with their many subdivisions, but these are forming over-lapping syntheses of biochemistry and biophysics and physical chemistry, not to mention physiological chemistry and physics. And from these basics they branch again through engineering, through medicine, and through agriculture into an extraordinarily complex curricular and course structure.

Another thing that has led to the confusion and bewilderment in higher education is the fact that, as each little stem of study has branched off from its main trunk, it has developed a technical terminology of its own. This results in a vast multiplicity of little *foreign* languages in English. Its final consequence is that our students trained in narrow specialites find it impossible to talk with one another and be clearly understood; in part because of the creation of new terms and in part again because of the use in a special and technical sense, in a given field, of terms that in every-day language mean something quite else, such as "indoor and outdoor relief." An associate of mine in Minnesota attempted to make a word list and vocabulary for sociology for our students in general education and found to his own amazement that there were more than 500 common words given a special and technical meaning by sociologists. We can say then without contradiction that American higher education has built the greatest Tower of Babel that the world has ever seen.

I know of few thinkers in education who are not aware of this complexity. It is quite natural, therefore, that there should have started on the national

front, at all levels of education, a reaction, a reversal of the trend towards fragmentation and dispersion of forces of study, to a new wide-flung attempt at synthesis and simplicity. Higher education has for some years been busy experimenting here and there with these attempts. This struggle towards synthesis and simplicity is called general education.

While there is no quarrel whatsoever on the part of any of us with the point of view that says that in this democracy we must have more and better specialists and researchers than we have ever had, we assume nevertheless that it is impossible that every one or that any large percentage or that more than a comparatively small number of the 1,200,000 students now in our colleges and universities can or should be trained for a high degree of specialization. We assume that what we want as an end-product of general education is a young man or woman thoroughly awake to the problems presented daily by and to himself and by and to the social, political, and economic commonwealth that surrounds him. We would like to have him not only aware of these problems but able, because of the training we have given him, to see them clearly, to discuss them with and be understood in his discussion by others, and finally through coördinated effort to solve them. Granting that no two people can ever be alike, think alike, or act alike except perhaps identical twins, nevertheless we assume that there are common human problems, that there are common English words in terms of which these problems can be discussed, and that we can get commonly satisfying solutions at least for the majority.

When we strike out on this hypothesis to find a general education that by synthesis and simplification will give us the kind of graduate from our colleges that we obviously want, it is natural that we should experiment in many directions and in a variety of different institutions under widely different circumstances and upon different hypotheses. I should like to summarize for you this evening briefly and simply the three major lines that have thus far been attacked in the attempt to develop sound, general education.

The first of these is the latest, St. John's College. As you know, St. John's is working on the basic notion that we shall get a highly informed, a generally educated, clear-thinking college graduate if we were to take all of the youngsters in America at, say, the seventh grade or as soon as they have learned to read and write and figure with a fair degree of competence; and from then on until the end of their sophomore year in college or to the Bachelor's degree we were to soak them in a single, simple curriculum made up of formal logic, formal mathematics, formal grammar and rhetoric; these tied together by a continuing study of metaphysics, and the whole daily and continuously dealing with materials made up of repeated attacks upon the reading and understanding of the hundred best books. Thus it is assumed students would take, say, Plato year by year, read and re-read him again, getting deeper and deeper into the heart of his meaning as their own growth

and maturing unfolded. Logically, this position is right as rain. If all of the youngsters in America could be and were subjected to such a curriculum for such a time, we would certainly turn out a kind of generally educated young person who thereafter, because of common background and common study and common language and common information, would be able to talk together at least and to live together in some kind of accord. Whether they could attack the difficult problems of contemporary society or not remains to be proved, but logically the position of St. John's College is sound.

The second major position is that taken by the University of Chicago. It is to be understood in this analysis that I am oversimplifying for purposes of clarity. The University of Chicago in its college has taken the point of view that in the St. John's experiment, while it is a logically sound application to general education, there is one basic flaw which denies its value to all but a little handful of students in the United States. This flaw is the very obvious omission from the St. John's curriculum of all values of the vast accumulated knowledge that has come out of the very bewildering fragmentation and research and study that I have previously described. Chicago, therefore, in effect, bases its general education primarily upon the values to be had from accumulated knowledge. The Chicago leaders would perform their synthesis by taking the thousands of fragments of specialized learning and sorting them into four great piles. These they label the biological sciences, the physical sciences, the social sciences, and the humanities. If I read them right, they would then take these four piles and put them in a sort of academic hay-baler and compress them into four large bales of academic hay. Up to these they would lead every student in America and say, "Now eat thoroughly and digest each of these four as fast as you can and you will be generally educated." Again, in all logic, the Chicago approach is sound. Boys and girls fed this condensation and distillation out of all the specialties over a considerable period of years would on graduation from junior college or college be generally educated in the sense that they would have a rich and varied common background, common vocabulary, and might, therefore, be assumed to have a thoughtful and intelligent approach to the problems of their own and the community's daily lives.

The third major approach to general education is that represented by Sarah Lawrence, Bennington, Stephens College at Columbia, Missouri, and the General College at the University of Minnesota which I had the high privilege of directing over the first eight years of its life. This group looking at the St. John's and Chicago patterns have started out on still a third approach to general education. We have none of us denied whatever values there may be in formal logic, grammar, metaphysics, and the hundred best books, nor have we for a minute denied the values of synthetizing accumulations of knowledge from the hundreds of research specialties in various fields. We consider both important, but we assume that both are faulty in that they

have apparently ignored all that some thousands of years of medical science, a hundred years of psychology, and thirty intensive years of personal guidance, counseling, and educational research have told us about the human student, who he is, how he learns, and what he will learn best and most effectively.

These experiments in general education, therefore, focus primarily upon the student as a base of all education. We assume a simple formula which may be stated in this fashion: "We cannot know what to teach nor how to teach nor when to teach until we know very thoroughly whom we are teaching." We must know the students as individuals by whatever devices we can best come to know them; by testing both for academic and vocational interests, skills, abilities, and needs; by testing attitudes and personality factors; by interview and anecdotal techniques—all evidence being pulled together into a continuing, cumulative record of the student. We know, too, that we cannot develop a sound program of education unless we study the students as a part of their environment in the family, in the neighborhood, and in the larger community. It is as important for both vocational and professional as well as general education that we should know what is now, and what is likely to be, society's need for our product as it is for us to know the individual student.

Building a general education from this direction, Stephens College got year-long daily diaries from more than 300 American women, all wide-ranging in ages, residence, and economic level. On analysis, these diaries revealed a great variety of activities, attitudes, interests, and emotions, but they also revealed certain great fundamental continuing needs of American women. Upon these, Stephens shaped its program.

The General College administration and staff at Minnesota questioned assiduously students, faculty, parents, laymen in all walks of life and on the basis of their discussion of their daily activities, hopes, needs, fears, and desires shaped its beginning program in 1932. They argued that man was a biological animal confronted by a life-long succession of biological adjustments in his food and nutrition, his exercise, his general health, his sex and reproductive life, his susceptibility to communicable diseases. On this basis we launched an eight-year experiment in the development of a Human Biology course designed literally to introduce men and women to themselves as biological animals and to give them a broad, sound, layman's view of their biology in relation to all these fundamental matters. As you can imagine, such a course had a markedly different set-up from the classical Zoölogy 1 with its stress on microscopic species, and earthworms, frogs, and pig and chick embryos. Because its aims are different but equally valid for general education, it became a new and splendid course quite unlike any arts college or pre-medical offering in the field.

Likewise we assumed from our discussion with both late adolescents and

adults that man was a psychological bundle of behaviour patterns; that he carried with him, formed by family, church, school, and play and work associations, fused more or less by his own internal contemplation and thinking, a religion, a philosophy of life, a series of reactions to music and art, and to all things of beauty whatsoever in the world that were and are important to his character and personality development. We inaugurated, therefore, courses in psychology, art and music appreciation, philosophy and ethics, training our teaching effort directly upon his understanding in relation to these things.

We found that he was living in a world of powers and gadgets, with motor cars and trains and planes and electrical flatirons and sulfanilamide, aspirin, iodine, and thyroxin, cosmetics, oil burners, and plastics—and that to be generally educated, therefore, at home and at ease in this world of the physical sciences and their application, he must come to a sound layman's understanding of them. We developed, therefore, a course in the physical sciences, lecture and demonstration five hours a week throughout the year, towards this end. It was naturally, and is, a very different thing from several years spent in organic and inorganic chemistry, the physics of heat, light, electricity and mechanics, and all the specialized engineering courses whatsoever.

We assumed again, that, to be generally educated he must have a broad, sound, clear picture of the life of the commonwealth synthetized so that he might see the activities of human society in economics, sociology and politics as a seamless web, with interacting forces playing upon each other and upon him and his associates all and sundry, according to principles emerging through a special research into clear definition.

During the course of the eight years experimentation, the staff of the General College and its borrowed instructional staff from the other colleges of the University worked through in its thinking and experimentation to a fundamental four-part workable program of general education. While we maintained many of the over-view courses I have mentioned as the woof of our weaving, we developed a basic warp made up of four areas of core orientation.

The first of these was based on the important principle in education, that of "Know Thyself"—a job that for any of us is as endless and fascinating as it is important. This we called "Individual Orientation." To build it we drew many threads together from psychology, human biology, ethics, art and music, and literature. It was our assumption—and there is some evidence that we achieved our goal—that college students exposed over a period of time to this kind of teaching emerged on a continuing program of self-exploration with the course of their progress clearly charted and with far greater internal security and clarity through self-knowledge.

We assumed, however, that man was not, as Mathew Arnold describes

him, "a Being alone, a lonely island with a great wash of wave and sand between him and all others," but that he moved imperceptibly from his internal self out into human association. Of all human associations, the most important, the most time-consuming, the most satisfaction-giving or disaster-producing is that with his family in his home. Through childhood and early youth he grows with parents and brothers and sisters in an association of extreme intimacy. In early manhood and womanhood he breaks more or less free from these associations of eighteen years or more and shortly establishes a new home and family of his own. For his understanding of his past and present relationships with family and to help him prepare himself for the family to come, we wove another core orientation course of many threads called "Home and Family Life Orientation." Again, using psychology and human biology in their family aspects, bringing in also money management, food and nutrition, clothing, recreation—in fact all that the special areas of sociology, psychology, biology, and medicine, economics, and home economics could contribute.

The next greatest area of human associations was obviously that of employment. General education, we found on analysis, has a tremendous amount to contribute to the purely vocational. It can and should assume the responsibility for diagnosis through the personnel system of each individual's potential abilities and skills, his pattern of interests and attitudes that more or less destine him for a satisfactory and efficient work life in one area of occupations or for futility and failure in another. General education has likewise the mandate to help its students get the widest possible picture of the work of the world, its variety, its importance; the fundamental dignity and worth of all personally satisfying, socially useful labor; the kinds of skills, abilities, and personalities that different occupations demand of those who perform them; the psychological subtleties of effective relationships with employers and fellow workers; and the relationships of employment to personal and home and family life. The General College, therefore, developed an effective core course in "Vocational Orientation." It went further and trained its students in the techniques of choosing an area of occupation, of deciding upon a course of training, of learning methods of applying for, getting, holding on to, and growing in jobs.

Finally, it became clear that the last and greatest of human associations is that with the community. We found that an individual, as nearly all Europeans now know to their bitter sorrow, can be a fine person, can have a good family, and a satisfactory job, and that all three can be shattered and crumble into dust about him unless his neighborhood, his state, his nation, and his world is getting along. To train college youth, therefore, in general education to be aware of the importance of social and civic service and intelligence on his part, we developed the core course in Socio-civic Orientation, drawing together about current problems, local, state, national and

world, the findings of the specialists in sociology, political sciences, and economics.

To make certain of our ground, we made a series of major studies and several hundred minor ones. The first of these major studies was an exploration of the students themselves as we found them in the college. We took an entire college population of 1,300 and on each of these gathered 75 different items of information. In the following year, we took a carefully selected sample of 100 of these about whom we had already the 75 items of information and subjected them and their parents and other vital associates to a 125-page questionnaire interview schedule. When we were done, we were sure that we knew our student body as none other had ever been known.

We were not satisfied, however, to stop there. We wanted to know, as Stephens College knew through its diaries of adult women, of the problems, activities, and interests which were paramount among the adults ten and fifteen years out of college who at college age had been most like our students. We took, therefore, 1,400 carefully sampled former students at the University of Minnesota. We spent thirteen months in the preparation of a 50-page questionnaire concerning their activities, interests, and attitudes in personal, home, and family, job, and social and civic life. By careful planning, we got an all-time high return from these questionnaires, 950 of them, or 70 per cent being completely filled out. Against this vast body of information, we checked by carrying on interviews by trained interviewers with 200 of those who had already answered the questionnaire in full.

To check our curriculum against the analyzed data from these studies, we carried on the very large number of specific, small studies and in addition brought in a trained evaluator who is now on her third year of studying the effectiveness of the program. Full reports of all these studies have been published in mimeographed, tentative form and are now being shaped into a set of four volumes to be published within the year. All of them give concrete evidence, as do the evaluation studies continually being made at Bennington and Stephens, that there is a reality, a vitality, and an effectiveness about any process of general education that is based upon the continuing joint study of the needs of young men and women and of the needs of their evolving social order for them.

Liberal Arts versus General Education*

By O. C. Carmichael
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In discussing the nature of the liberal arts and the general education programs, there are two facts that should be mentioned as a background of our thinking. Throughout most of its three hundred years of history the American college has been predominantly under the influence of the church. For example, at the outbreak of the War between the States, of the 182 colleges and universities operating in the country only 21 were State supported. The remainder, with few exceptions, were church related. Despite the fact that William and Mary, one of our earliest institutions, was begun as an independent college, and that the University of Virginia, a state supported institution, dates back to Thomas Jefferson, religious idealism has been the dominant note in the rise and development of the American college. Only within the last few decades has the secular ideal been a serious contender for equal consideration.

Coincident with the substitution of the secular for the religious motive in higher education, there was increasing emphasis on the utilitarian (i.e. the immediately useful) aim in education, State supported institutions, particularly in recent decades, have felt the pressure to give their students specific preparation for useful occupations. This paved the way for the program of general education which has begun to supplant the liberal arts curriculum of former days.

The second fact of importance in understanding the reasons for the popularity of this program is that since the turn of the century the personnel of the college groups has changed radically, due to a very large increase in the numbers attending institutions of higher learning. In 1900 there were scarcely 200,000 college students in this country; in 1940 there are more than 1,300,000. With an increase of almost 600 per cent in college population the interests and abilities of the group as a whole have changed greatly. Instead of having in college mainly those preparing to enter the learned professions, such as law, medicine, teaching, the ministry, etc., the majority of the present generation of college students is not interested in *learned professions* of any kind. Indeed, it would appear that large numbers are essentially lacking in the love of learning necessary to successful achievement in any exacting discipline. Such students naturally welcome a course, general in nature, that gives them a chance to earn a degree.

* An address delivered before the banquet meeting of the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools, Memphis, Tennessee, December 12, 1940.

Basically, then, it would seem that the rise of the general college resulted from two facts; (1) the secularization of higher education with its natural emphasis on utilitarian aims; and (2) the admission to college of large numbers of students who are not qualified by interests or abilities to profit by the traditional liberal arts program. Among the reasons listed for the current stress on general education are (1) dissatisfaction with the present organization of higher education, (2) a feeling that there is over-emphasis on specialization in the colleges, (3) new knowledge regarding the nature of college and the characteristics of students, (4) the problem of youth in modern society, and (5) a desire to make education more effective to the end that future generations will be better able to cope with the problems that will confront them.

For the large group of students who have no genuine intellectual interests these are perhaps valid reasons. The great danger is that since a large number of students may profit more from a general education program than from the liberal arts college curriculum, it may be concluded that the latter program should be eliminated. The purpose of this paper is to emphasize the value of the traditional liberal arts program for those capable of sustained intellectual interests and the importance of the program as basic training for the real leaders of tomorrow. It is my deep conviction that the old liberal arts program represents a rich cultural content that cannot be eliminated from college offerings without seriously weakening the character of the intellectual and moral structure of society. After all, liberalism which is represented in the traditional college program is a priceless heritage of our civilization that must be continued in life and in education. For the real leaders of the future it is an essential part of their background and training if the American way is to be perpetuated, because it rests upon the heritage and tradition which are rooted in the centuries of Western civilization dating from the city states of Greece.

While it may be true that in time a majority of college students will find the general education program more useful, this does not mean that for another group the arts college curriculum will not provide a much more valuable education. Those imbued with the spirit of learning, possessed of a love of knowledge, and with ability to pursue learning for its own sake, without thought of the immediate usefulness of the knowledge gained, should follow the arts course with its emphasis on mathematics and the sciences, languages, history, and philosophy. As one contemplates the future of higher education and the changes that will take place in education, it seems quite likely that in time there will be a distinction between the program of studies provided for the strong and the mediocre students, as it has worked out in some of the old British Universities. The distinction between the "*honors*" and the "*pass*" students at Oxford, for example, may well serve as the sort of distinction that will develop in American higher education as time goes on.

The curriculum for the "pass" degree at Oxford is essentially one of general education, composed of groups of short courses.

With these general statements in mind, let us examine some of the basic values in the traditional liberal arts program. In discussing these values, it should be understood that it is not an attempt to claim perfection for the classical arts course. Indeed it is quite clear that there is much improvement needed in most colleges in the spirit of instruction, the content of the courses, and in the method of administering them. The object is rather to make a plea for the educational ideal represented by this program, and to point out the need for maintaining this ideal in American higher education.

One of the contributions which the college should make to the development of youth is to give him perspective. This cannot be provided by a survey of the highlights of history, ancient, medieval, and modern, in a semester or a year. The only way one can hope to understand the significance of current events is by probing deep into the past, and devoting much time and thought to a study of the stages of development of Western civilization from Graeco-Roman times to the present. While no student may hope during his college years to complete the study, if his course provides for a thorough examination of some one phase of history, the ground work is laid for the same kind of study in post-college years of other phases of history. Indeed, the attitude towards all problems developed by thorough historical studies is one of inquiry into origins. Nothing is so essential to the development of perspective as this approach. It is doubtful if any number of survey courses in history, such as general education provides, would result in such values.

There has been much misunderstanding of the value of the humanities, the study of the Latin and Greek classics, in the education of youth. As a result they have reached the lowest ebb in their history in popularity. The study of the languages themselves has almost ceased to exist in most state colleges and universities, and the situation is not very different in other institutions. The basic complaint against them is that they are dead languages and, therefore, of no use to the modern student. As a matter of fact, the classics provide one not with the learning of *dead languages* so much as with an introduction to dynamic literatures. Ancient writers recorded and dramatized political, economic, military, and religious events of their times, and through a study of their writings one gets an understanding of the hopes and aspirations of those peoples who after all laid the foundations of our civilization. Their philosophers recorded the results of their efforts to find the good, the beautiful, and the true. As we study their reasoning and conclusions, we catch glimpses of the basic urges that gave rise to the idealism underlying Western civilization which is our inspiration and heritage.

While it is true that it is not necessary to read these classics in their original language in order to get these values, it is also true that one never under-

stands the full meaning of these ancient writings unless he has some appreciation of the richness of the languages through which their ideas were expressed. But even if it were conceded that the mastery of the languages requires more time than a knowledge of them is actually worth, this should not rule out these studies, for it is far better that they be read and studied in translation than that they be not read at all.

What can be the values of a thorough study of mathematics and science required in the liberal arts course? It is argued that for the majority of students the discipline of higher algebra, trigonometry, and calculus and hours spent in the chemistry, physics, and biology laboratories are of little use, because the student will never use the algebraic or chemical formulas which he must labor long to learn. Such an argument carries weight with one imbued with the idea that the chief end of education is to acquire useful information, or with one who is impressed with the enormous amount of new knowledge that needs to be learned every year to keep up with developments in the various phases of our life. In the first place, no one knows at twenty years of age what knowledge he may need in his work at forty, for the simple reason that he does not know what kind of work he will be doing at that time. A detailed study of mathematics and the sciences may help the student to discover talents in fields undreamed of in his early years. Some of our ablest men find themselves years after college is over. For example, one of the leading astronomers of our day took full training for the legal profession and practiced it a while before he found his real interest. Without a thorough study of mathematics and science in his undergraduate course, he would never have discovered his real talent. If there were no other reason for a detailed and thorough study of mathematics and science, such examples as the one cited would perhaps be sufficient justification for such a program for the capable student, but there are still more important values.

One who has studied chemistry or physics or biology painstakingly over a period of years, spending hours in experimentation in the laboratory, comes to know what the scientific method means, and through that knowledge he has some notion of the way in which the vast scientific advances have been made which have transformed the life of all of us. As a basis for understanding our modern world it is a priceless experience. The reading of any number of books setting forth scientific facts could not replace it. Again, the habits of exactness and accuracy of thought which mathematics and the sciences require are unquestionably definite assets of later life. Loose thinking is one of the besetting sins of our generation, and any program of study designed to eliminate it is of inestimable value in the training of future leaders.

The study of foreign languages has been greatly discounted in recent years. Critics of this phase of the college curriculum emphasize the fact that students rarely learn to speak a foreign language though they may

study it for several years in high school and college. Since they are not able to use the language practically, it is argued that the time spent mastering the grammar and translating school and college texts could be better spent in other more practical subjects. The obvious test of the ability to use the language and the likelihood of practical need for it is applied to foreign language study, and the ability is found wanting; therefore, why not eliminate the study?

Such reasoning misses the point of the value of this element in the traditional arts curriculum. One might as well argue that since he does not expect to live in Europe there is no point in his studying the history of that continent, or that, *reductio ad absurdum*, since we must live now and in the future there is no point in the study of history which deals with the past. Foreign language study gives one an understanding of his own language, a perspective that can be gained in no other way, thereby improving the use of one's native tongue.

Some one has reported on a study of the qualities of men in executive positions, to find the elements which distinguish them from their colleagues who work under their direction. The conclusion reached was that the chief distinction between the two types of men was the difference in their vocabularies. This may not be as foolish as it sounds, for the ability to use words discriminatingly denotes the power of clear and accurate thinking, and this is an essential quality of the leader, the executive, the director of other men.

There is perhaps no subject so valuable as a means of developing accuracy of thought as foreign language study, for shades of meanings in the use of words means shades of thought. It is doubtful if one ever knows anything thoroughly if he has not the words to express it with precision. The matter then of knowing one's own language well is more than merely an asset in conversation or public address. It is an indispensable element in clear thinking. Thus if the study of Latin and Greek or German and French should never result in the ability to read these languages with facility, it might still be the most useful of studies because it undoubtedly develops a sense of the value of words and a feeling for shades of meaning which are indispensable to accurate and precise thought processes. It is this profoundly significant value in foreign language study that seems to be most generally overlooked. Time will not permit the elaboration of other contributions which this study makes to the education of youth, such as the ability of analysis and synthesis which is required in the translation of a foreign language, or the habit of sustained mental effort required in the successful mastery of another tongue. Suffice it to say that the critics of this subject of the liberal arts curriculum have often failed to recognize the real contributions which it makes.

In the preceding discussion I have attempted to point out briefly certain values in the basic courses of the traditional arts college curriculum, history,

the humanities including the Greek and Roman classics, mathematics and science, and foreign languages. There are yet other intangible but nonetheless important elements in the arts college that are often overlooked. In the first place, the approach to learning which a detailed study of fundamental subjects involves is essential to the development of intellectual interests. Nothing will dull intellectual curiosity so readily as a smattering of knowledge. To become acquainted with facts, without comprehending the truths which they should reveal, is to blight the hope of developing the real spirit of learning which in the last analysis is the chief aim of education. In four short years even the most alert student can learn actually very little. The only hope of furnishing intelligent leaders lies in the ability of the college to imbue its students with deep and abiding intellectual interests which will follow them long years after graduation. Only by making this contribution to the development of youth can the college hope to fulfill its mission. While many graduates fail to exhibit these interests to a high degree, it seems to me obvious that the thorough discipline of the arts college has a much better chance of attaining this goal than the program of general education, for nothing gives one a zest for learning like the mastery of a subject.

In the second place, the emphasis on learning for its own sake rather than for some utilitarian purpose develops an attitude which the real leader needs if he is to solve effectively the problems with which he is confronted. Without the attitude of getting at the root of problems and of comprehending thoroughly their implications before attempting a solution, one is certain to fall into many errors. The habit of mind which leads one automatically to seek a clear understanding of the world about him, including the problems that must be solved, is born of the spirit of learning for its own sake.

Finally, the emphasis on *values* and a *sense of values* rather than on *facts* and *information* enables the college to make one of its chief contributions to the education of youth. Undoubtedly a significant aim of higher learning is the development of an appreciation of values. Essentially, the arts college curriculum is a value-searching and value-creating program. In history, the classics, literature, foreign languages, and philosophy there is a search for values, the significance of events (in history), an evaluation and understanding of the ideals and aspirations of the ancients (through the classics), the beauty of thought and expression (in literature), discrimination in the use of words (in foreign language study), and the evaluation of truth as sought by the philosophers (in philosophy). The critics of the Arts College claim that it is impractical, that it does not fit students for a vocation. That is true. It is but a foundation for *living* rather than for *making a living*, but what could be more useful or more important to society than the development of a sense of values in the leaders of tomorrow. Facts have a way of getting out of date, but a sense of values basic to sound judgment will re-

main and is the greatest need of a democratic society. It is our conviction that the liberal arts college curriculum tested by three hundred years of use is perhaps the best program yet devised for the development of this quality in those who have the capacity to profit from it.

Youth Looks at Education and Defense*

By L. A. Pechstein, Sr.
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This message is directed primarily to the adults regarding the children of today and the world of tomorrow. For today's world is gone. You and I, who make up the adult group, are standing in the sundown of a passing era. We look ahead to the new day and ask ourselves regarding our youth. Especially are we concerned as to their competency to play a part in the doings of tomorrow.

But youth likewise is concerned. Today as never in history has youth become conscious of itself—its status, problems, perhaps its mistreatment, certainly its strength. Leadership in the totalitarian countries has called to youth and found it strong, willing, and loyal. And our youth—our American youth—is mentally at least geared to march, as it thinks with us older adults regarding the problems of a world in flux.

Questions come to minds already worried by the tragedies of the past decade. All America is thinking, thinking in sobered fashion regarding a world shattered almost to its foundations, with thorough-going reconstruction or chaos ahead.

We adults should ask ourselves this question: What kind of a tomorrow are we to have? There are those who think we know little of tomorrow. Blinded by the dust of this our own crumbling world, seeing this world shaken and disjointed in every way—internationally, politically, socially, economically, and morally—they have lost heart and their eyes are blinded from seeing. But the future is predictable in a large part.

In the first place, tomorrow will be a period of very great efficiency and power. Civilization has a way of releasing energy, of giving a spurt as it were to the tempo of life, and the momentum may carry us on for decades. Such was the renaissance. And we are now in a new renaissance. Our day has learned of sources of power undreamed of by earlier civilizations. We can release the energy of the atom, trap the waterfall, coax the lightning from the sky; a man stands before a machine and finds at his finger tips a thousand shuttles instead of his ten fingers and a thousand horsepower instead of the strength of his own right arm. Ours is the opening scene of a new machine civilization. We have mastered the machine and in its mastery have become the greatest and most efficient of races, almost to the wreckage of mankind. We have been able to utilize the power that is ours, to develop an economy of plenty.

* An address delivered before the Commission on Secondary Schools of the Southern Association of Colleges and Secondary Schools, Memphis, Tennessee, December 10, 1940.

But it has not been safe for mankind. We have seen thousands starving in a day of plenty and have seen millions unable to find employment in a land where efficiency characterizes every industrial and agricultural process. Our mistake is obvious. We have become efficient in directing of power which has to do with the machine or the power of things; we have scarcely sensed the power of the human mind and of the social mind which if directed and controlled would make it safe for human beings to live in a world of physical plenty. Tomorrow's day will be a day of continued power, but not only of power as it is today with things physical. If we rest our case along this line, America's doom may be close at hand. With experimentation and research directed into the fields of the mental and spiritual, with our coming to direct and control those forces inherent within social organization and the individual mind of mankind, we can bring to pass the dream of the philosopher. And the new day, tomorrow's day, will be essentially this—an era of tremendous efficiency and power, in matters having to do both with the physical or the thing, and mental or the person.

In the second place, tomorrow's day will be a very changing day. History has a way of marching on, not standing still. We are witnessing the unleashing of forces—political, economic, social—which will not down until they have worked out their destiny. Even the questions which you and I answered so perfectly in our youth, to which we gave absolute conclusions in terms of religion or morals or sociology, these have been challenged by competent and conscientious thinkers. I seriously doubt whether a single sanction of my own youth of thirty years ago remains fixed and competent for controlling behavior today. Now there are those of us who would have the times to settle down, to have a restoration of things as they were before the stock market collapse, or before America, with a glorious glimpse of idealism, for the first time sent its khaki-clad millions across the Atlantic. They would have the schools educate their children to fit into a static order or into a scheme of things that is of the romantic type of their own youth. And this is all wishful thinking.

For America is on the march. America is going ahead. We may train the children to fit into a static scheme of things, but they will be trampled under foot as the forward-going procession moves on. No one can foretell the exact character of the questions and problems which tomorrow will face. And you can only guess the answers that are to be given. All that you can be assured of is one thing—the eternal dynamic of tomorrow's day. And except as these our children are trained to face the demands of a changing and perhaps a radically different civilization, out of their helplessness and impotence will they cry their despair and resentment upon us. And surely they can see that we have not made of our generation a golden age; surely they have a right to expect us to educate them in such a way that they

can cope with their problems better than we have and so make it safe again for a happy mankind to inhabit this country and this world.

In the third place, the new day will be a very compact one of massed living. We have heard so much about the "back to the land" movement. We see some effort toward soil reclamation and repopulation. With the Mississippi Valley a granary far beyond the needs of this country and with foreign markets gone, with our cotton lands far more adequate than world needs can absorb, we come to see that America's future more and more is not agricultural but industrial. Tomorrow's day will have its tempo primarily set by the city, the industrial city. Ten millions at the mouth of the Hudson, millions closely gathered around Chicago, Detroit, New Orleans, Los Angeles, and the like—these are the spots where the keynote of this new symphony is being sounded. And it is exactly in such massed areas that life is hard and dangerous. Here disease, delinquency, poverty, crime, labor disputes, lockouts, strikes, and the other ills of the social world have their play. Here is the area where man needs protection and safeguards.

This calls for regimentation so that human life may be protected. It is the worthy dream of social regimentation—to prize the life of a child and see it cared for before birth and thereafter; to guarantee its health, a safe place in the city for its recreation, a school that will not be closed and an educational program adjusted to the youth's needs; economic security in the job, so that it will be safe, as it has not been during these years of tragedy, for a young man to marry, buy a home, rear children, and awake each morning with assurance that there will be work for his willing hands to do; and after a life of guaranteed employment and job security, to bring him to old age with the confidence that he will not die in penury and disgrace. If it takes federal control or regimentation to make it safe for the human element in a land of great productivity and efficiency, then we may well be for it.

Then what of tomorrow? Are we in ignorance of tomorrow? Quite the reverse. It will be a period of great efficiency and power, a period essentially dynamic, and finally a period of massed and regimented living. We adults who think can see these things portending, even though we are living in a world almost completely irrational. And youth, with an intelligence equal to ours, can see and desires to see, if we but show him the way. We cannot expect him to look at world events with enthusiasm. Nor will it honestly be said that he can or should look with reverence and gratitude upon the educational system that has produced him. For we adults number among us only 2.9 per cent of college graduates; 4.88 per cent completely illiterate; 86 per cent not completing the high school, and even 48.4 per cent not completing the eighth grade in school.[1] And no one of us can reasonably

[1] Charles C. Fries, "Educating for Frustration," p. 537, in *School and Society*, 52 : 537-39; November 30, 1940.

argue that we have produced a generation of youth disciplined in soul, strong in character, and trained within the school both to live and produce efficiently. For it appears that we leave to adult education to fabricate nearly 75 per cent of our youth—both for coping with the practical problems of every day adult living and earning a livelihood.

We who educate need anew a searching of soul. What is required of us and of the new citizenry which is to cope with the problems of a new world order? How will the problems be met? What assets has youth, or what can we help him achieve? For its problems will not be met by any new political Moses to lead us out of the land of bondage; its problems will be met only as our educational institutions can produce a highly intelligent group of men and women trained *first*, to sense problems; *second*, skilled in the solution of problems; *third*, willing to give their intellectual skill to meeting the job of living in the new day.

The hope of America lies, in my judgment, first in a radical reliance upon the one solution we have not tried. This is a radical reliance upon trained intelligence. America looks to the schools and colleges to prepare the children of today to be the intelligent and educated citizens of tomorrow. If the school fails, then our American dream will prove abortive. Then will the democracy of which the founding fathers dreamed pass into the realm of other out-moded social experiments. Education has a unique part to play in our American scheme of things. Today as never before it needs to be alive to its possibilities, sure of its objectives, courageous in its endeavor, and knowing no task more fundamental than to develop men and women intelligent in thought, courageous in action, and willing to dedicate their quickened energies to the development of our social good. Without intelligent minds willing and seeking the social good, America's doom is inescapable. Our first outpost of defense is, therefore, a developed intelligence within youth. This is essential, but it is not enough. For intelligence may be so pointed as to produce suffering and tragedy matched only by its own efficiency. Our second outpost of defense lies far deeper in the soul of mankind. It has to do with democracy.

Conflicting concepts are today troubling the thought and action of men and nations. On the one hand stands the Hegelian philosophy of the authoritarian or dictatorship, old as the life of the jungle. On the other stands the Christian democratic ideal, relatively new as one views the entire time sweep from savagery to life today as we have known and loved it.

Democracy is in a state of crisis today. On all fronts it is being attacked. The international and national picture is dark and distressing. Internal to our own country we see strange forces at work, struggling at leash to work out a destiny which seemingly will not down. And within our individual thinking have come both worry and doubt— worry for fear the ideals under which we of the older generation have been reared are to pass into

the discard; fear that our children, as was true with youth in the dictatorship countries, will grow into a world of thinking and action which is abhorrent to us who have lived our lives in an atmosphere of freedom. For democracy is in crisis—nationally and internationally, economically, socially, politically, morally. Not only for the collective or national mind, but carried down to each of us who is thinking, we find fear, indecision, and dismay.

Questions come to the thinker of earnest soul, What can I do to help democracy? Can I play even a tiny role in saving that way of thought and action for which our founding fathers fought and lived? Can I do anything to preserve for posterity the heritage which came to us unwarranted from the past and which we at times seem to have employed in so unworthy and senseless a fashion?

Three suggestions of a general sort may be made, worthy of the consideration of each of us. First, we can think soberly as to the meaning of democracy. Far more than a fairly workable system of government, we can trace the operation of true democracy in every feature of our daily living. This possibility is matched only by its necessity—democracy must permeate and control our lives, else it dies with us. We need to understand the range and depth of this our democracy. Second, we can help to eliminate non-democratic ways of living in our own midst. Democracy as we have practiced it in this country does have its faults. There is much each of us can do to help correct these. Third, we can make democratic principles so fundamental that we can be guided by them in every phase of our daily living. Translating a political philosophy into a philosophy of personal control, each of us can quicken himself and, through this personal demonstration, make democracy endure.[2]

Specifically therefore all of us, and especially we who teach, need to practice democracy at its base. Four suggestions may be made: (1) The common task of parents and teachers is the development of child personality to its best. We who control the nurture of children are making democracy grow in the framework of the child as we secure for children full freedom for individual growth. (2) We can free the child from living under a dictatorship. There are dictators in many homes and many still remaining in schools. No divine right of dictatorship ever stemmed from deity, either to kings, parents, or teachers. No greater autocracy exists than in some classrooms. The dictatorial teacher may give lip service to democracy but crush out its life in her pupils. (3) We can secure the development of wholesome democratic personality by having due regard for the sacredness of pupil personality. Negatively, this will mean to avoid treating the child as inferior, to avoid withholding praise for work well done, to resist stifling the creative energies of all pupils, even little children, not to enforce a radical observance of adult-made rules which are without any basis of logic or justice in the sight of the

[2] See "The Democracy Issue," in *The Christian Science Monitor*, January 11, 1939.

child. Literally this means that we teachers must help a child to keep his own self respect, to believe in his worth, and his rights and privileges as a free being. (4) We teachers can control our own thinking so that with kindness, sympathy, understanding, coöperation, and a true sense of love for all regulating us, we can in turn secure this from our children.

It is exactly upon this line that we find ourselves in difficulty today. We talk a great deal of our problem of defense—of preparedness—military preparedness, to which we are dedicating the life blood, if necessary, of our sons, and industrial preparedness, where all our technological ingenuity is being marshalled to make us an efficient fighting machine. All this is essential and timely. But our moral preparedness mainly is in question, and without it being adequate ultimately our armies and our navies will be useless and our day and generation will be one with Ninevah and Tyre.

For in terms of adequate moral preparedness depends, to my way of thinking, the future of democracy. In this country and throughout the world, men and nations must be controlled by one of two opposing and mutually exclusive mental attitudes. With the authoritarian the dominant, all the attributes of materialism are in control. These harsh mental qualities which negate self government seem strangely potent today—greed, selfishness, injustice, intolerance, anti-racism, hatred, fear, arrogance, resentment, aggression, dominance.

In direct opposition to the materialistic must stand the spiritual, if our democracy is to survive. It must control men and nations. In opposition to the attributes of the authoritarian mentioned above, may be listed the true ideals of democracy—tolerance, justice, equality, unselfishness, charity, forgiveness, humility, freedom, self-restraint, love. Against such there is no power and no law.

In re-thinking childhood education and democracy, therefore, we reach the conclusion that we teachers almost alone have the opportunity and obligation to shape the thinking and acting of children to the end that they may be governed by those mental qualities upon which the very foundation of an enduring democracy must rest. We give this to children when we have first secured it in ourselves.

The authoritarian nations have taught their philosophy to a generation of youth, and this has carried conviction into action. We who believe in a democratic philosophy must live and teach in like manner. This Christian-democratic philosophy, together with intelligence, constitute youth's moral defense for living in a power-driven, dynamic, and massed world. Two assets alone, and their securing is in our hands. Now as in former days the future of our nation rests with the teacher of youth.

Some Approaches of the Southern Association Study to Instructional and Administrative Problems in Secondary Schools*

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One of the first acts of the Commission on Curricular Problems and Research, which was created in 1935, was to formulate a plan for studying some of the most urgent problems facing educators in this region. The Commission rejected a proposal to undertake a controlled experiment dealing with certain phases of the curriculum and it was agreed to have not *one* study, but to undertake as many studies as there were participating schools (later determined as thirty-three), and to ask the schools to propose their own plan for a study. This decision was extremely important and has been responsible for the direction of the Study and for certain unique characteristics which are associated with its development.

In an effort to insure that the Study would deal with the problems which this representative group of schools considered urgent, the Commission arranged for a year of exploratory work during which the Coördinator of the Study, with members of the State Steering Committee, visited and worked in the schools which had made application for membership in the Study. This procedure had the advantage of providing for a discussion of the problems in the schools and enabling the schools to participate in planning for the work to be undertaken in the Study. Another important decision of the Committee which has materially affected the Study was that concerning the selection of a staff. The Committee decided to select a small, rather than a large, central staff to draw members from Southern institutions, and to base selection on the basis of needs to be served, rather than upon the field of specialization of a staff member. The staff was selected during the spring of 1938, and they were brought together to discuss ways and means for working with the schools.

During the pre-planning conferences of the staff, it was agreed that the Study should be a coöperative one involving participants and staff; that the plans and purposes of the participants should be accepted as the point of departure in the work; that emphasis should be placed on the final development of practical plans for improving the various schools; and that results should be evaluated in terms of the ends sought by the participants.

* Based upon "A Preliminary Report on the Origins, Work, and Accomplishments of the Southern Association Study." October, 1940. Part II. Delivered before the Commission on Secondary Schools, Memphis, Tennessee, December 11, 1940.

The school groups and the staff met in Nashville in July, 1938, for six weeks summer conference. A group of one hundred forty-three high school principals and teachers participated in the conference. The most usual representation from a school consisted of the high school principal and three high school teachers.

The conference was organized and directed by a planning committee composed of teachers, principals, and a staff representative. This committee arranged for group meetings, made provision for recreational activities, and served as a clearing house for subjects concerning the improvement of Conference procedures. The individual staff members' background of experience and specialization was used in furthering the study undertaken by the participants rather than directly determining the study, and the questions, interests, and problems expressed by the participants were accepted as a major point of reference in determining conference procedures. Consequently, discussion groups were organized around the problems presented by the participants. These groups carried on their studies through discussion, reading, reporting, exchange of experiences and beliefs, and through the comparison of different points of view and philosophy.

As the work of the conference progressed, certain shifts in the nature of some of the elements characterizing the conference procedures took form. For instance, there was a decided shift from "guarded participation in group discussions" toward "free" expression of genuine personal beliefs and concerns; from the study and discussion of general ways of improving educational programs to the study and discussion of specific ways in which a given teacher or school group proposed "to improve things when school starts;" from a reluctance (fear that it was not academically respectable) to state the day-by-day concerns of the classroom teacher to an understanding that such concerns were the accepted starting points of the Study.

The nature of the problems which the participants proposed for a study during the conference was varied. They ranged from "improved provision for the individual differences of pupils" and "the improvement of community living through a revised school program" to "increasing the holding power of the school" and "adjustment of the school program to the college schedule." There was a concentration of stated problems about such points as "guidance," "evaluation," "core curriculum," "needs and interests of children," "community," and "enrichment of subject matter fields."

As the study of the initial problems proposed by the school groups progressed, there was a shift in the original concern recognized by the various groups. The increased direct reference to the individual teacher's problems and concerns, the increased specificity of problems, and the increased attention to the vitality of curriculum content are indicated by the appearance of the following problems among those studied near the end of the conference:

Methods of determining curriculum content and teaching procedures appropriate to the needs of pupils;

The development of guidance techniques and procedures which will aid in the adjustment of pupils with respect to their immediate personal, educational, and vocational needs;

Ways of making teaching and the curriculum content more functional in the lives of pupils;

Procedures which will be effective in developing such pupil characteristics as independent thinking, self-control, and intelligent self-direction;

Methods of developing desirable personality and character traits in pupils.

Throughout the conference, the consideration of problems by any one school group was directed toward the development of a method of attack upon these problems. The major activity of the representatives from a school was the preparation of a tentative plan for effecting improvement in the school program. Representative of statements in the proposed plans are the following quotations:

1. "The staff proposed to continue and expand the present program which consists of some correlation and integration of work, vitalization of instruction, basing work on pupil needs, interests, and purposes, and giving the pupils practice in self-government."
2. "Begin the reorganization of subject matter in the fields of science and mathematics in an effort to make these subjects more functional in the lives of pupils."
3. "Two groups will work for three consecutive hours, each, on the theme, *Living and Working in the Community*. The work will draw upon the fields of English, social studies, health, science, home economics, art, music, and mathematics as they contribute naturally to the solution of problems growing out of the needs of the group in community living. People, places, community agencies, and resources will be utilized."
4. "We hope to make high school experiences more functional in the lives of pupils by giving them experiences in a democratic system through participation of planning and executing classroom activities. This will be supplemented by relating classes in shop, home economics, and commercial subjects to home and community needs. We plan to make available to the core teachers the services of certain special teachers such as those in art and music, in enriching the school program."

Consideration of the plans reveals that, as a rule, they were characterized by a high degree of specificity and practicality and open-mindedness. It was generally accepted by the school groups that the curriculum content and

school procedure should contribute to the improvement of living in the community.

The plan prepared by the representatives from the schools was referred back to the total school group for criticism. The work of the Study during the school year 1938-39 was projected upon the plan as it was finally adopted by the total school group. Requests were made to the Director of the Study for staff services in regard to certain aspects of the problems being considered by a school group. It was believed by the Southern Study staff members that their work would be most effective if it had as its constant reference sound inquiry related to the study of the expressed problems, concerns, and proposals of the teachers and other individuals concerned with the work of the Study. It was believed, too, that the staff should make every effort to aid the schools in making an independent attack upon their problems. In working in a school, therefore, the staff members view themselves as a member of the local staff. During the year each of the schools in the Study was visited by one or more staff members. The services provided for any one center depended upon the concentration of effort being made by that center upon school problems and the type of problems being considered. Some schools, for instance, planned a very gradual approach to the improvement of educational practices. In such a school, one or more individual teachers or a group of teachers in a particular subject-matter area planned to explore ways for improving instruction in that area. Another school planned an immediate attack upon certain restrictive devices, such as rigid schedules, pre-planned units of study, and college entrance requirements. The school groups, therefore, presented a wide variety of problems to the Southern Study staff. The most usual difficulty presented by individual teachers was the development of more appropriate teaching procedures, and the next most usual problem was the selection and use of appropriate teaching materials.

As a result of the experiences in the Vanderbilt conference and the ensuing year of work in the schools, the school groups requested a second summer conference. It was believed that the conference was essential to further improvement of the school programs. Therefore, the Executive Committee made provision for a second summer conference. This conference was held in Chapel Hill during the summer of 1939. The organization of the Study made it possible for the representatives from the school groups to take a much more active part in planning for the second conference. Each school group prepared a statement of the problems they wished to bring to the conference, together with a tentative plan for attacking the problem. An important difference between these statements and the corresponding statements prepared for the Vanderbilt conference is indicated by the form of the statement. The statement prepared prior to the Vanderbilt conference had taken the form of composite statements in which the problems of indi-

vidual teachers were not identified. The statements of problems prepared for the Chapel Hill conference, however, took the form of problems stated by the principal and each of the teachers who planned to attend the conference. This change in the form of the statements would seem to indicate an increased share which each teacher had in the preparation of the statement. It might also be interpreted to mean that the problems proposed for study during the Chapel Hill conference were more nearly those of felt concern to the individual teacher in her work. The nature of the problems proposed for study during the Chapel Hill conference is indicated by the following summary based upon a comprehensive sampling of the problems suggested by each of the teachers attending the conference. The problems were further characterized by a wide range, but they fall into the following classifications:

1. Those that had relation to the improvement of a specific subject and the acquisition of "new" teaching skills;
2. Those that had relation to the development of improved evaluation procedures;
3. Those that had relation to the development of improved guidance procedures;
4. Those that had relation to school-community relationships;
5. Those that had relation to the development and use of teaching procedures associated with new course or curriculum organization;
6. Those that had relation to revised course content and curriculum organization;
7. Those that had relation to the development of increased coördination of the school staff and departmental services;
8. Those that concerned gaining acquaintance with procedures employed in other schools;
9. Those that had relation to an improved program of health and recreation.

The way in which the school groups worked at Chapel Hill differed very strikingly on the whole from the way in which they worked during the Vanderbilt conference. It was noted that during the latter part of the Vanderbilt conference there was a tendency for the school groups to withdraw from general discussion groups and to center their activities upon developing plans for attacking their own problems. During the Chapel Hill conference the school groups worked as units, and general discussion groups were organized only when necessary to supplement the activities of the school groups. The groups worked on a wide variety of problems, ranging from a total reorganization of the school program to a better way of reporting absences. As the school groups worked, certain changes took place. For some groups this change involved a broadening process in terms

of seeing wider curricular implications for the problems on which they worked, or in seeing the necessity for the whole school "attack." Other school groups changed to more vital problems. Sometimes this change came about as a result of the staff leading a group from one problem to another up a series of steps. At other times it came about as a result of a very annoying procedure which was called "pushing the group back" to more fundamental considerations. A third type of change involved breaking down a general problem of the school into specific jobs for individual teachers to do.

The following statements selected from those made by the participants in their attempt to evaluate their experiences during the Chapel Hill conference illustrate the type of changes taking place in the individuals or groups:

1. "I came to work on my individual problem of teaching French . . . as a result of my study I have decided to switch in part the emphasis of my former teaching from group work to the individual; to broaden reading experiences; to use more reading matter earlier in the work. I have had some valuable suggestions as to materials."
2. "After our group decided to attempt this coming year a curriculum built around student problems, my problem was to familiarize myself with ways of working with students in this situation. . . . To better prepare myself for this work, I have spent much time in the library, acquainting myself with sources of materials, writing for materials, and reading, along with individual conferences with other workshop members."

Perhaps the most common change was a different concept of an effective method of working on school problems. All but three teachers reported such changed conception. The largest number felt that this was in terms of a new or greater appreciation of the coöperative attack on school problems. Many teachers reported a new or greater appreciation for the role of democracy in the school; for the problem-solving procedure; and for certain specific ways of working such as "patience in working with people," "getting problems clearly stated," "guide rather than tell," "stop and take stock," etc. For a few teachers the change was in terms of a broader concept of their subjects.

As with individuals so with school programs; the changes proposed in schools as a result of the summer's work were varied. Three school groups are making changes which involve the total school program. A number of other schools are making changes which involve large parts of the program, either as levels, or areas, or groups of teachers. The remaining groups are making plans which appear to be changes involving single teachers, departments, or minor administrative and organizational adjustments.

A number of the school groups had encountered difficulty in bringing about a coöperative attack upon school problems. It was felt that part of the difficulty was attributable to the fact that school representatives attending the summer conference were a relatively small proportion of the total school group responsible for carrying out the plans. In order to overcome this difficulty, five of the schools decided to hold pre-session conferences just prior to the opening of the school year. These conferences were attended by all the teachers in the school, and in some cases by representatives of the student group and their parents. The conferences lasted from one to six days, and some of the activities engaged in were (1) a consideration of trends in the school program in terms of those that should be encouraged and those that should be checked, (2) a consideration of summer experiences of various members of the faculty with regard to the particular school program, (3) a consideration of how each teacher proposed to work with his students on the opening day of school, (4) a consideration, with boys and girls, of the kinds of work they wanted to do in school during the year, (5) work with teachers and pupils in getting work under way, (6) a consideration of problems involved in putting proposed plans into operation.

As a result of suggestions from the schools, the amount of staff service was increased during the school year 1939-40. Not only was the amount of service increased, but the length of time spent by a staff member in a school at a given time was extended. As during the previous year, the staff worked through conferences, observations, and worked with individual teachers and students. Major attention was given to improvement of curriculum, classroom, and teaching procedures. In evaluating the work of the year, the staff felt that they had been able to work more effectively in the schools where (1) the work of the staff member had been arranged for through cooperative planning on the part of the teachers and principal, (2) provision had been made in the schedule for daily planning meetings of teachers, (3) there was coöperative planning on the part of teachers and pupils, (4) there was a sympathetic understanding and support of the State Department of the schools' efforts to improve its program, and (5) there was a coöperative relationship between the community and the schools.

At the request of the schools a third summer conference for representatives of school groups was arranged for and held at Richmond, Kentucky, during the summer of 1940. The Richmond conference was planned by a committee composed of a representative from twenty-six of the participating schools. A total of one hundred ninety superintendents, principals, and teachers attended the conference. One hundred ten of these had had no previous Southern Study conference experience. The work of the Richmond Conference was characterized by the marked amount and variety of individual study carried on by the participants. This is in sharp contrast with the work of the Chapel Hill conference which was characterized by

an emphasis upon studies undertaken by whole school groups. The work during the Richmond conference became increasingly individualized as the conference progressed. The work of school groups continued throughout the conference but was increasingly supplemented by the work and study undertaken by individual teachers. These studies concerned the specific problems and responsibilities which were involved in the teachers' work during the school year.

In comparison with previous conferences, the school groups and individual teachers made much more use of the experiences and thinking of other conference participants. In the previous conferences the school groups had largely relied upon staff members for suggestions as to practical classroom and teaching procedures. During the Richmond conference, however, many school groups requested conferences with principals, teachers, supervisors, and superintendents who were in attendance at the conference. In addition, school groups frequently requested another school group to meet with them and discuss problems of mutual interest. This exchange of ideas and thinking by the conference participants was frequently mentioned as a valuable conference procedure.

Whereas in 1939 five schools held pre-session conferences, in 1940 seventeen schools held conferences just prior to the opening of school for all of the teachers who would participate in the school program.

In summarizing the approaches which have been made to the solution of those problems which have been considered most urgent by the participants in the Study, it would seem that the original intent of the Commission has been realized; these problems have served as the point of departure and have determined the direction of the Study.

In the beginning the school groups were more apt to be concerned with educational theories and current points of emphasis in educational discussions and literature. As work progressed, the concern shifted to specific problems within a school, to the needs of children and the difficulties encountered by teachers in aiding children in determining and meeting needs. Educational theories, therefore, assume a somewhat different position with these teachers; they are none the less important but they are studied in relation to their problems, they do not create the problems! To anyone working in the Study, it is evident that there are thirty-three studies underway and, in many instances, as many studies underway in any one school as there are teachers and students in the school. The Study may be said to be characterized by a decided de-centralization of policy and of effort. This is in striking contrast to the typical attempt at school improvement which has proceeded from the top down; assuming that those more versed know best what will make schools better but ignoring the fact that the most effective learning takes place when the study is constantly focused on those things which the learners consider to be important.

This process of de-centralization has resulted in increasing individualization; at the same time, and despite the fact that it may appear to be entirely inconsistent with the previous statement, there has been an increasing amount of coöperative effort. There has been an increasing tendency, for instance, for teachers and students to submit individual problems to a group for their consideration and recommendation. Group work is not eliminated, but it assumes a different position; it serves the individual directly; the individual does not participate in a group in the hope that it "may" relate to his problem.

Certain significant changes are taking place in the schools, changes which are more frequently related to "intangibles" than "tangibles." For example, ways of working have received more attention and consideration than what to work with and where to work. Such changes have not involved increased expenditures for new building and equipment or for increased staff services; attention has been focused upon exploring ways of working with the things at hand in a more effective manner before making any demands for new equipment or new services. It is evident that much more effective educational programs can be developed without increasing costs. Some of the ways in which this is being accomplished in the schools participating in the Study is through providing for more flexible programs of work, less emphasis upon rigid schedules, more independent working habits on the part of students, a wider use of community resources and closer coöperation between administrators, teachers, and students.

Some Approaches of the Southern Association Study to Instructional and Administrative Problems in Teacher-Training Institutions*

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In the year 1938-39, a number of institutions of higher learning in the South became interested in spreading the values of the Southern Study by establishing coöperating summer conferences. Formal applications were made to the executive committee by the University of Tennessee, University of Florida, and the University of Alabama. Due to the limited staff of the Study, the University of Alabama deferred its conference to the following summer. The plans of these conferences were similar to the Southern Association Study Conference held at Vanderbilt in the summer of 1938.

Before the close of the summer of 1939, requests for staff service for the summer of 1940 were received from a number of institutions in addition to those which requested staff service for the summer of 1939. The Southern Association Study had hoped that there might be about three or four such requests for staff aid in the summer of 1940. The limited ability of the Southern Association Study to furnish competent staff service in meeting such needs would then have been adequate. Early in the fall, however, nine requests were made for the coöperation of the Southern Association Study with the following institutions in planning and conducting summer conferences: University of Alabama, University of Florida, Florida State College for Women, Georgia State College for Women, University of Kentucky, North Texas State Teachers College, George Peabody College for Teachers, University of Tennessee, College of William and Mary.

Since it was obviously impossible for the small staff of the Southern Association Study to service nine summer conferences, plans were made for the Southern Association Study staff to work with representatives from each of the nine institutions in a Leadership Training Conference during the spring of 1940, in order to (1) aid in developing plans for the nine coöperating conferences, (2) work on difficulties faced by the nine institutions in planning their conferences, and (3) increase the number of persons competent in such work as that in which the Study is engaged.

Members of the Executive Committee and the staff of the Southern Association Study met in Washington, October 5, 1939, to discuss with repre-

* An address delivered before the Commission on Secondary Schools, Memphis, Tennessee, December 11, 1940.

sentatives of the General Education Board the work of the Southern Association Study, and to consider proposed plans for the Leadership Training Conference. Soon after the Washington meeting further and more definite plans were made for the Leadership Training Conference. Late in December it was decided to hold the first meeting of the Leadership Conference in Atlanta, January 19 and 20. This meeting, and those which succeeded it, resulted in a clarification of the purpose of the summer conferences and in discovering ways of becoming effective summer conference staff members.

It should be made clear at the outset that the various aspects of the total leadership training program were not rapidly pre-planned. It was considered desirable to conduct this program of activities much in the same way that it is hoped educational experiences for teachers and pupils are conducted, namely, *those who benefited by the activities shared in the planning and execution of these activities.* Consequently the program evolved gradually from January to June, 1940.

The proposed general plans for the Training Conference consisted of (1) general meetings which were planned as problems arose calling for coöperative group effort, (2) visits of staff members of the nine coöperating centers to schools of the Southern Association Study, (3) visits to the schools associated with the nine institutional conferences, and (4) local staff conferences at these institutions.

Thus the first approach of the Southern Study in higher institutions was characterized by an *evolving process in which all participants had a share* in planning and conducting the activities which were deemed best for meeting their objectives.

The second approach was characterized by individual freedom on the part of the participants and the institutions in making plans which would meet the common purposes of all nine. Four typical activities of participants in preparing to be staff members in the conferences have already been mentioned. Not all of the representatives of one of the nine schools engaged in all of these activities, and in some cases other activities were engaged in, which were as helpful or even more helpful in preparing for the summer conferences than any of the four. Some other common preliminary activities through which the conferences were projected were characterized by careful preparation for the conferences by prospective staff members, by detailed preliminary planning by prospective participants, by coöperative effort to extend the work of related educational agencies, and particularly by the cooperative effort of prospective participants and staff members in planning for the conferences. As a result of this background of preparation, both participants and staff members had by the opening of the conferences certain common understandings regarding (1) procedures to be used in conducting the conferences, (2) the opportunities presented by participation

in the conferences, (3) the facilities, requirements, and limitations of the situations in which the conferences were to be held. Likewise, there was common purpose and individuality among the higher institutions. All of them were attempting further to improve education in their service areas through such general purposes as (1) to provide opportunities for participants to work on their own individual and school problems, (2) to aid participants in improving their work with pupils in their respective communities, and (3) to further the improvement of the teacher-training within their own institutions. These general purposes did not establish a pattern, for there were specific and unique purposes in each of the nine institutions. For example, one placed much emphasis upon coördinating the efforts of all of the departments of a university in educating its teachers, another directed its efforts toward coördinating the efforts of higher institutions and the state department in improving education in the state, and still another directed its efforts toward exploring ways in which teachers, college students, and children might live and work together.

The nine institutions had common and individual characteristics in their organizations, too. In each case the conference was an integral part of the summer school of the institution. It was organized in such a manner that it could be continued by the institution after assistance from the Study was discontinued. Some invited all of the teachers from a limited number of schools, some invited five or six representatives from a larger number of schools, and some admitted individuals as well as school groups. In some of the institutions the conference staff was composed almost entirely of members of the education and teacher training faculties while in others the staffs represented almost every department in the institution.

These procedures show that the major focus of the first week's work in the conferences involved (1) the elimination of a fixed date for starting summer work in education, (2) staff aid directed toward servicing the participants' concerns, (3) explorations of possible projects on which participants might work, (4) coöperative effort in making important decisions regarding work to be done, and (5) efforts directly related to the participants' work with boys and girls in their own schools.

Due to these emphases and due also to variation in the general organization and composition of the nine conferences, the nature of the work done during the conferences differed from institution to institution. For example, one entire conference group spent all its time attempting to work effectively with seven hundred children; they discussed plans for the coming year only as they grew out of experiences in working with the children. Another conference was composed of several entire school faculties, the members of which spent most of their time studying problems related to the total school program. In another, the conference group was composed of individual teachers from a number of schools. These individuals spent some of their

time in groups studying problems of common concern and the rest of their time in pursuing individual studies. The character of the work, therefore, differed from conference to conference. Considering the conferences as a group, the work during the conferences falls into such categories as (1) those studies involving the whole school group, (2) those studies involving teachers of a given subject-matter field, and (3) those studies involving specific concerns of individual teachers.

The procedures indicated that the members of the nine conferences employed procedures in their work which further emphasized such values as (1) the exploratory nature of the studies undertaken by the participants, (2) coöperative effort in deciding upon procedures to be used, (3) the servicing of participants' concerns by the staff, and (4) the elimination of fixed dates for finishing work undertaken.

The fourth approach was characterized by provisions for improving the conferences while they were in progress. Some of the procedures employed in the conferences point to a different conception of evaluation in that the emphasis was largely on making appropriate changes during the conferences in an effort to improve the effectiveness of the work. Some examples of such efforts follow:

1. The planning council met each week to consider requests of school groups and to make any desirable modifications in procedures;
2. Constant discussions of "How well did we do today?" and "What shall we do tomorrow?" were an outstanding characteristic of the conference;
3. Procedures were modified when it became evident that certain ones were ineffective;
4. Participants had periodical opportunities to react to procedures being used in the conference and to indicate other ways the conference could help them with their problems;
5. School groups and individuals changed their conceptions of the importance of certain problems as they worked (such changes resulted in participants and school groups working on problems which were more important to their school programs);
6. The Planning Committee modified procedures which seemed ineffective to the participants;
7. Constant appraisal was made of procedures being used in an effort to provide better opportunities for participants to get help on their problems.

The fifth approach was characterized by *putting into operation the convictions of the participants and staffs*. This operational technique caused changes to be made in many areas. These changes do not represent things the participants decided to be good things to achieve. They represent *observed be-*

havior changes on the part of the individuals and groups. Some typical changes among participants are as follows:

1. The principal's role changed from one of dominating the faculty to one in which he assisted the group in its work as a unit;
2. Teachers became more conscious of student and community needs;
3. Teachers clarified their conceptions of modern educational practices through experiencing them;
4. Teachers developed a more professional attitude toward their work with children;
5. Teachers and administrators and teachers and pupils developed more effective working relationships;
6. Teachers changed from thinking of scheduling as merely an administrative device to thinking of it as an arrangement by which children can work more effectively;
7. Teachers changed from thinking extracurricular activities are apart from learning experiences to the belief that the activities are an essential part of the learning experience;
8. Teachers became more critical of curriculum content and teaching techniques;
9. Teachers changed procedures and acquired new teaching skills;
10. Teachers came to see the role of the teacher as that of helping a student pursue in the most effective way studies that he felt were of importance to him;
11. Teachers recognized that a kind of field service different from that customarily furnished by the University was desirable.

Such trends as the above suggest that the significant role of the conferences for the participants was in changing their conception of the kind of service they need, in developing in them a more professional and more critical attitude toward teaching, in aiding them in understanding the role of pupil and community needs in teaching, and in enabling them to gain a clearer conception of what coöperative effort can mean in the improvement of school programs.

The staffs made changes, too. Perhaps the conferences had their unique value in suggesting to staff members such ways of improving the work of their institutions as the following:

1. Representatives from the college will work with the schools during the year as they make changes anticipated in the conference;
2. The University is attempting to re-direct some of its services in order to aid participants in continuing the work started in the conference;

3. Field supervisors will work with schools in their districts upon request for aid;

4. School groups will visit staff members on the college campus during the year;

5. Members of the teacher training faculty became aware of the need for changes in the teacher training program in order that graduating teachers might more adequately meet the needs of boys and girls;

6. The Division of Surveys and Field Studies will visit the schools four times during the year in an effort to aid teachers in improving their instructional procedures;

7. Representatives from the State Department of Education will work with the school groups during the coming year;

8. A committee, made up of University faculty members who had been associated with the conference, recommended that provisions be made by the University in the pre-service program for (1) experience for students similar to those provided teachers in the conference, (2) the opportunity for students to study topics or problems which have their origin in the student's own plans and concerns, and (3) opportunity for interested faculty members to work in their own classes along the lines developed and utilized in the conference.

In large measure, such efforts of the coöperating institutions to improve services to schools in their areas and to improve the pre-service training of teachers grew out of the staff members' participation in the Leadership Conference and the coöperating conferences.

Implications of the International Situation for a State College*

By G. D. Humphrey
President, Mississippi State College

In this period of peril which faces Western civilization it has become necessary that the United States take immediate steps of defense against the hour when an enemy may come knocking at our gates. Our national leaders as well as a growing number of the general mass of our citizens are realizing that now is the time to gird ourselves for conflict lest the enemy come and find us unprepared. With that purpose in view, our great program of National Defense is swinging swiftly into action. In the factories, on the farms, in military encampments, and everywhere, the busy hum of preparation gains increasing momentum. Though we are not militarily engaged at the present time in a conflict that has thrown out of gear the forces that make for civilization, we are aroused to the fact that the war across the Atlantic and on the back side of the world touches directly or indirectly all phases of our economic and social life, including education.

This nation has fought wars before. In the past, however, we fought to promote and develop our form of American democracy. The present conflict, however, is a direct challenge to the democratic way of life. Democracy has therefore been placed on the defensive. It is a known psychological and military fact that, other things being equal, the aggressor always places the defender at a distinct disadvantage. Since the totalitarian states in the present conflict are aggressors, democratic states have been obliged to wage an uphill fight. Thanks to the gallant stand of England, the torch of Western civilization still burns brightly, and our great American democracy is granted a breathing spell to prepare herself against the day of any national or international emergency. While there is yet time, it becomes necessary that every organization and institution in this country should discover its rightful place in our program of national defense. Especially should our educational institutions face the problems of national defense with courage and intelligence.

Today I am especially concerned with the part which the land-grant college may play in developing our program of national defense. This type of college was created by the Federal Government while a devastating Civil War was in progress. The land-grant college was born during a grave national emergency. It owes its very origin to our Federal Government.

* An address delivered over radio station WMPS, Memphis, Tennessee, December 9, 1940, in connection with the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools.

From the Federal Government it has drawn funds for support since its beginning. Therefore, the land-grant college feels a very unique responsibility at this hour when America girds herself for any peril.

Sixty-nine of these institutions, including seventeen for the colored race, are now in existence. There is at least one in each state and territory. Nearly 275,000 students are enrolled in them. The total income of these colleges during 1939-40 was over 165 million dollars. The value of their plants runs into the hundreds of millions of dollars. And this is an important fact to keep in mind. Since these institutions were primarily founded to teach industrial and mechanical subjects to the great masses of our people, as well as to maintain military units on their campuses, they are specifically equipped and staffed to render the kind of service which our Government will need in promoting its program of national defense. Such institutions, therefore, represent a vast reservoir of actual and potential resources for stimulating and developing training programs to meet our present emergency.

Since the very beginning, Army and Navy officers have been trained in the land-grant colleges. Many of these trained men have found and are finding places of active duty in our Army and Navy. Our military leaders are daily emphasizing the fact that our Army must be strengthened, that our Navy must become a two-ocean navy, that our Air Corps will ultimately need 50,000 airplanes, and that tanks and munitions of all kinds are needed. Our man-power must be mobilized and trained for the task that lies ahead. Some of these men will be trained as soldiers; others will be trained as skilled laborers to take their places in the industrial plants of the country. Thousands must be trained as aviators, for the personnel of mechanized forces, and for scores of other duties necessary to be performed in carrying out the National Defense program. Already the land-grant colleges are busy tackling the problem of furnishing a trained personnel for the military and industrial phases of our program.

To feed the great masses of men engaged in military life, we must keep in mind the part that agriculture will play in the immediate future. Not only the industrial technician is needed. Leaders trained in agricultural pursuits to make the good earth bring forth more abundantly, so that our people will have food and clothing during a period when millions will be serving in the Army and Navy, will be needed. And here again the land-grant college must play an important part in our National Defense program.

In the land-grant colleges and universities our first duty, therefore, is to organize, train, and encourage the present personnel of our institutions to take their place in the preparedness program. College staffs must exert every effort, as all of our people must do, to bring about the maximum use of the facilities of all the sixty-nine land-grant colleges now in existence. As the days and weeks go by, demands upon these institutions will increase.

It is my firm belief, however, that these institutions, which have always been sensitive to the needs of the hour, will gear their organizations to meet each challenge as it comes.

In developing a program of preparedness, we have in mind more than military preparedness. We mean also economic, social, mental, and moral preparedness. Such a program will have its effect upon the curricula of our land-grant colleges and universities. The curriculum needed will be as broad as life itself. It will touch our people in every line of endeavor. The only way for a nation to be prepared is for its people to be prepared individually and collectively. Such a program of preparedness will enable American democracy to combat successfully the assaults of totalitarianism in whatever form they may come.

Some concern has been expressed in our group as to the effect which the Selective Training and Service Act will have upon our enrollments. I look for an increase in enrollment because of the type of training offered in institutions of this kind. This is to be expected because the student will easily understand that such training will increase his wages as a skilled worker in wartime industries. It should be observed, however, that when wages begin to soar many students may leave the classrooms for gainful employment. The same thing may become true of faculty members with trained skills that wartime industry needs. To keep students in training, the Federal Government may find it necessary to grant subsidies to students while in college. It may also become necessary to subsidize teachers' salaries in part so that they will remain in the colleges to train workers for wartime industries instead of going themselves to supervise the workers in industry.

The stress and strain placed upon institutions of this type in adapting the curricula to serve the needs of the Federal Government must inevitably throw college budgets out of gear. Operating funds available at present may have to be diverted to take care of emergency expenditures. New budget setups will have to be devised. New courses, short-term courses, and laboratory equipment for training along lines of preparedness may become necessary. To take care of these demands, the Federal Government, as mentioned before, may find it advantageous to supplement regular college budgets by further grants of Federal aid.

In conclusion, may I point out some of the positive contributions to the preparedness program which land-grant colleges may make and which the implications of the international situation have made necessary:

1. The land-grant colleges should coöperate in all phases of military training (R. O. T. C.) to the fullest extent possible without neglecting their educational objectives;

2. They should place special emphasis on the historical development and basic principles of Democracy as a way of life, preserving to

the individual the largest degree of freedom under law in a coöperative society;

3. They should give special attention to determining student aptitudes with reference to work in connection with national defense;

4. They should offer thorough practical and intensive courses to develop skills for which the national defense indicates a need;

5. They should insist upon thorough and intensive preparation, developing a sense of mastery in each subject taught, emphasizing fewer subjects, but more thorough work, without forgetting the broad view which education must also give;

6. They should always keep in mind the social and economic needs of the community served by the colleges and gear the college to do what it is best adapted to do. (Let them concentrate effort as much as sound educational procedure will permit.);

7. They should throw off the shackles of conventionalism and blaze new trails to better education and service.

Washington, Franklin, Jefferson, and Lincoln looked upon education, fortified by righteousness, as a great means to combat error and to lead men by reason rather than by force of arms. The land-grant colleges accept this as a sound philosophy of education and take the responsibility at the present time to keep this philosophy alive in making its program of activities fit into a planned program for our country. We must keep our thinking balanced, and go about our regular tasks from day to day with confidence in the future, doing our best in whatever field of service we are engaged. It is of first importance that we keep alive those old traditions handed down to us from the days of the Magna Carta, and, in addition, develop through the schools high standards of economic, social, and moral life, which will stand the test that we are now being put to, in order that later generations may know that this generation met its challenge as did the founders of our republic.

The Junior College, a Successful Experiment*

By James L. Robb
President, Tennessee Wesleyan College

The junior college is a newcomer in the college family. Whether it is an acceptable member of the family is to some still a question of doubt. That it is a live, husky youngster there can be no question. It has had to make its way often in the face of hostile opinion, sometimes justified, sometimes unjustified. This has been a good thing. It has helped to purge the movement of impurities and imperfections and to insure it a sound and enduring development.

At first the junior college was looked upon by many college and university men as a sort of infantile upstart that deserved only academic contempt and sophisticated scorn and they proceeded to bestow both of these in full measure. Fortunately there were certain educational statesmen, such as President William Rainey Harper of the University of Chicago, who from the first sensed the true significance of the arrival of this newcomer and recognized the definite need for the particular service it might render. These men gave friendly encouragement to the junior college movement. Today, because of the meritorious nature of the service it has rendered, the junior college increasingly enjoys the esteem and the confidence of the educational world. Dr. Carl E. Seashore has declared that "the junior college movement is perhaps the most significant mass movement in higher education that this or any other country has ever witnessed in an equal period of time."

Objectives

The junior college proposes to do three things: first to prepare for advanced work at the senior college, university, or professional school;second, to round out and complete the period of general education for some students who cannot undertake senior college work; and third, to give vocational training to other such students, designed to equip them for immediate entrance upon work in one or more of the numerous vocations of a semi-professional nature. In engineering, for example, it is estimated that there are seven jobs on a semi-professional level for every one on the graduate level. Its success in all three of these objectives gives foundation for the claim that the junior college is a successful experiment.

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* An address delivered over radio station WREC, Memphis, Tennessee, December 9, 1940, in connection with the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools.

Underlying reasons

Five underlying reasons or contributing factors account for the origin and phenomenal development of the junior college. These are:

1. The recognition that boys and girls of the age level covered in the two years following high-school graduation constitute a segment of life in many ways separate and apart from both their juniors and their seniors (this is true of their physical, mental, and social life);

2. A recognition, sensed by some many years ago and growing more general of late years, that the work of so-called underclass and upperclass years is markedly different in content, scope, purpose, and method, and can best be cared for in independent divisions (the first separation of the upper and lower divisions came at the University of Chicago under President Harper in 1892);

3. The rapidly intensifying need upon the part of many universities for relief from the problem of increasing enrollments in the lower years;

4. The demand on the part of increasing numbers of youth for some training beyond high school, yet short of the four-year college course, due largely to the scarcity of employment for youth at this age;

5. The demand by parents that provision be made near at home for at least two years of training beyond high school.

Each of these factors has had a part in creating the demand for some such institution as the junior college has turned out to be. No one of them would have been sufficient of itself. Taken together, they have brought about results.

Numbers

One evidence of the success of the junior college as an experiment is its phenomenal development in point of numbers. In 1900 less than a dozen junior colleges were in existence. In 1921 there were 195 junior colleges in the United States. By 1931, ten years later, the number had doubled. Today, according to Dr. Walter C. Eells, Executive Secretary of the American Association of Junior Colleges, as shown in his book, *American Junior Colleges*, there are 575 junior colleges. Of these 258, or 45 per cent, are public and 317, or 55 per cent, are private. Eleven states contain twenty or more each and there are twenty states in each of which ten or more junior colleges are found.

Other Classifications

The junior college is largely co-educational, 76 per cent of the total number being of this type.

The various church denominations have found in the junior college a favorable medium for making the particular contribution to youth which

they wish to make. We find that 59 per cent of all privately controlled junior colleges are under denominational auspices. Of these, the Catholic Church leads with 40 institutions, the Baptists are next with 38, followed by the Methodists with 37, the Presbyterians with 18, the Lutherans with 17, and other denominations with smaller numbers.

Enrollment

Another evidence of the success of the junior college is found in the enrollment of students. The total enrollment found in junior colleges today is around 200,000 students, all on the college level. Seventy-one per cent of these are enrolled in public junior colleges, 29 per cent in private junior colleges. The public junior colleges number 45 per cent of the total but enroll 71 per cent of the students.

Of the public junior colleges, California has the largest enrollment with Illinois second, and Texas third. Of the private junior colleges, North Carolina has the largest enrollment, with Missouri second, and Massachusetts third. The largest enrollment of regular students in any one institution is found in the Los Angeles City College with 6,687 students.

Recognition

Other evidence of the success of the junior college is shown in the official acceptance of the junior college by the accrediting associations, some of the major foundations, and certain professional organizations and learned societies. The North Central Association in 1917 gave official recognition to this new type of institution and granted accredited membership to eight institutions. It was not until 1925 that the Southern Association recognized the junior college by admitting two institutions to junior college membership in the Association. There are now fifty-five junior colleges holding membership in the Association. The Association of University Professors voted in 1939 to accept as members teachers in junior colleges.

The Civil Aeronautics Authority has accepted the junior college in its program of civilian pilot training. Approximately five thousand civilian pilots in 148 junior colleges successfully completed their primary training courses last year. This year training is being given at two hundred junior colleges.

The national Selective Service Act has been interpreted to include deferment privileges for junior college as well as senior college and university students.

Recognition by the Carnegie Corporation in 1935 was the first official recognition of the junior college by one of the national foundations. This took the form of an appropriation of $300,000 to be allocated to junior colleges for strengthening their libraries. In 1939 the General Education Board

made a grant of $25,000 to finance a study of junior college terminal education.

Curricula

The hearty acceptance by the general public of the distinctive curricula developed by the junior college constitutes additional evidence of its success. At first the junior colleges were careful not to stray far from the rather rigid curricula offered by the universities and senior colleges to their freshman and sophomore classes.

These courses were confined largely to preparation for upper class work at the university or senior college. Here the junior college has been able to do a distinctive work through successfully functioning as a bridge between the high school and the university, thus reducing the heavy mortality usually found in the lower years.

Encouraged by such notable educational leaders as Henry Suzzalo, Leonard V. Koos, George F. Zook, A. J. Brumbaugh, Frederick Eby, and W. C. Eells, the junior colleges were emboldened to claim for themselves the right to face up to the actual conditions which they encountered among the youth they were called upon to serve and to adapt their curricula to meet the needs of these youth.

The junior colleges were warned against allowing the senior colleges and universities to dictate their curricula. The belief was expressed that the junior college must be free to discover the particular type of service it was most needed to perform and free to work out curricula best suited to this service.

Many junior colleges have accepted this warning and have successfully developed various types of terminal courses. These courses are for students who do not intend to continue their education in senior college or university.

One-third of all junior college students today are enrolled in terminal courses. The need for a further wide spread expansion of these courses was revealed in the findings of the Commission on Junior College Terminal Courses sponsored by the General Education Board. The Commission found that there are 600,000 young men and approximately the same number of young women of junior college age who are not in school and not at work, also that unemployment is greatest at the junior college ages. They found that three-fourths of the young people who enter junior colleges do not continue their formal education beyond the junior college, thus emphasizing the responsibility of the junior college to supply these young people with courses designed to fit them for life's responsibilities. The future service of the junior college undoubtedly lies in the field of terminal education plus continued emphasis upon foundation courses for those students who expect to proceed to the university or professional school.

Dr. Doak S. Campbell of George Peabody College for Teachers, for fifteen years secretary of the American Association of Junior Colleges, said at the

last meeting of that Association: "The junior college occupies a strategic position in the present era. Whether it emerges stronger or weaker a decade hence will depend largely on the vigor with which its leaders make necessary adjustments to the legitimate demands of our American youth."

Yes, the junior college is a successful experiment. However, the experiment is by no means concluded. New and enticing fields of experimentation loom up ahead.

Education as a Profession*

By C. A. Ives
Dean Emeritus, Louisiana State University

High academic, professional, and ethical standards in any profession are of great social significance. The reasonable elevation of professional standards is a social good, when such standards result in precise information, broad general knowledge, and a practice governed by sound principles of human relations. Thoughtful people will believe that social ends are served as we elevate the profession of education, because education undergirds every line of endeavor and determines the quality of all intelligent activities, not only of the professions themselves, but of all other pursuits—public and private. As education is fundamental, so is the professional service of educators fundamental. When we advance teaching, we advance education; and that advances society. As all of our interests are bound up in education, all citizens—fathers and mothers, business and professional people—ought to be concerned and watchful in adopting policies that on the one hand will secure for our faculties alert, vigorous, and competent people, and on the other hand will reward them by appropriate compensation and social recognition. The adoption of such policies everywhere will give us increased assurance that our children will be well served throughout the nation.

Because America was carving a new country from a wilderness distant from the settled cultures of Europe, when physical vigor, courage, and handwork were the chief assets, standards in all the professions were low. Neither law, medicine, nor the ministry, with notable exceptions, made very strict academic or professional demands. This was true in America for many generations; indeed it is only in the last few decades that public and professional consciousness and concern have set definite minimum requirements for entrance upon these professions. Education, it must be admitted, while making considerable progress, has not as yet been placed in a similar category with law and medicine, but this can and ought to be done as a fundamental social need.

Education in our time is something vastly different from the simple processes of the three R's and the narrow textbook procedures that seemed good enough for the earlier times. Those were the ox-cart and horse-and-buggy days. The nation and the world have undergone great changes, demanding broad and accurate knowledge and corresponding skill and intelligence in all of our relations. Our peace and happiness, our prosperity and

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strength as a nation, depend upon how wisely we deal with youth. Teaching is not a little job for little people, but a big job for broad-gauged and virile people—people adequately trained, academically and technically, and given a status commensurate with their value to society. Society will be serving itself in every effort it makes to elevate and dignify the function of teaching.

Dr. W. C. Bagley, in an exhaustive study of the results of intelligence and other tests applied to some four million young men in the 1917 draft for army service, discovered that the average performance from any state bore a definite relation to the standard of education in the state. It is likely that a similar analysis of the economic condition would reflect a similar parallel. If all interests of the state thus rest upon education and the quality of its progress is set by the quality of its education, the strength and dignity of the teaching profession should be one of its chiefest concerns.

I should like to quote the thoughtful words of the Very Reverend Monsignor Vincent B. Balmat of Cleveland in addressing recently at Detroit the Convention of the National Council of Catholic Women, as given in the *New York Times* of Sunday October 27, 1940: "There is no field of activity more highly organized and standardized than the field of education. So it is often very easy for one not familar with the modern educational program to say and do things that would hinder rather than help. The work of education is too technical in this day and age to be undertaken by any one but an expert."

That is a significant statement, especially as coming from a man of such high standing. It is doubtless the unuttered conviction of a large proportion of the more thoughtful citizens in the various communities throughout the nation, and gives ground for hope for the future of American education.

In order to clarify our thinking in relation to education as a profession and to be concrete about the problem, let us examine six criteria that may be applied to judge this or any other profession. We may say that all workers are broadly unskilled, skilled, and professional; and we may ask, what is a profession? It is a calling that meets at least the following six criteria:

1. A profession is a life-work or career;
2. A profession has a considerable body of intellectual material to be mastered;
3. Competence to undertake it is determined by an examination or by institutional credits and a license issued accordingly;
4. A profession involves contact with persons rather than with things;
5. A profession has a fairly definite body of ethical standards by which its practice is guided;
6. A profession is a calling in which altruism or a spirit of service is prominent.

Law, medicine, and the ministry meet these standards, all professions should. Education meets four of these criteria in a highly satisfactory manner, but a sympathetic critic will raise some question about the other two, except as to the status of college faculties.

Let us examine these criteria in relation to education. All states require a formal certificate or license based upon examinations or college diplomas to show that the person meets the minimum standards set by the state.

Teaching involves in an eminent degree contact with persons—with young people directly and closely, and with parents, school officials, and the public only in a less direct manner. These close personal relationships explain why it is that the personality of the teacher is so important, and is rated so highly in selecting a teacher for a particular position. Intellectual attainments, academic and professional, constitute the light; personality gives the warmth in the social atmosphere of the school. Teaching is a social function, for social ends, and performed in a social atmosphere. For these reasons the personality traits of the teacher are of very great significance.

Teaching easily meets the criterion of "ethical standards." It will be conceded, I am sure, that few occupations have in them to a higher degree the inherent conditions for the development and application of high ethical standards. It has been said that if there were no God, man would invent one, because his spiritual nature involves the necessity of worship. By the same token, the confidence, trust, and affection which children manifest toward teachers would arouse in any normal person a sense of ethical responsibility.

Another outcome of this warm and tender relation coupled with a recognition of the worth of education to the individual and society cannot fail to develop in sensitive natures a sense of dedication and service. Education or teaching easily meets this criterion. The whole effort of the teacher is to help others, to aid children and youth to master difficulties of subject matter and the difficulties in personal relations. Solicitude and giving are in constant evidence, so that it is safe to say that few professions provide the opportunity for service or arouse more strongly the will to service than is true of teaching.

When you take into account the whole group of some one million teachers in American schools, you will find something to be desired in relation to two vital criteria of a profession—a life career and high scholarly attainments. This last can easily be remedied. We should set the bachelors' degree as a minimum condition for the issuance of all new certificates for all levels of teaching. This can be done without injustice to present licensed teachers. There are higher institutions enough and sufficient students in them to give us scholarly school faculties for all of our schools.

The application of that standard would of course mean better pay for our teaching staffs, at least to a scale of pay one-half the wage of workers in

industry. Good mechanics mean good machines—autos, refrigerators, and the like—but parents will not admit that machines are more important than the children. Give us scholarly faculties, competent in the common branches of learning, broad and generous in their intellectual interests, observant and informed about current happenings and trends, and competent in the strictly professional disciplines of the teacher and molder of youth. If this is done, we can count on education's being accepted as a life career.

All lovers of mankind should join in the wish and the endeavor to have education rank highly among the professions, to meet fully all six of these criteria of a profession. The elevation of all professions is a social good. In no area is this so true as in education.

Education and the Program of National Defense*

By Alexander Guerry
Vice Chancellor, University of the South

The program of national defense is the program which has been launched to protect the United States from aggression on the part of a hostile nation or group of nations or from the threat of such aggression. This program of national defense embraces the expansion of the army, navy, and air force of our country, the production of arms, munitions, airplanes, tanks, and the instruments and materials needed by modernized forces on land and sea, the coördination of our manufacturing plants for the purposes of production, and the effective operation of the new Selective Service Act. All these things are necessary to give this nation security against attack and the strength and might to maintain the independence of the United States, to keep our land inviolate from occupation by any agency of an enemy, and to protect and preserve the institutions of a free people and the ideals and principles of a democracy.

The schools, colleges, and universities are an integral part of the nation. The freedom of our educational institutions depends upon freedom of our people as a whole, upon the fact that this nation remains a free nation. The existence of our educational institutions rests upon the existence of America as an independent country. Our schools and colleges cannot hope to exist in a nation that is destroyed. They cannot hope to be free in a nation that is subjugated or in a nation that has lost its independence. Furthermore, the boys and girls, the young men and women pass from the campus of the school and college into the life of the nation beyond the campus. What sort of nation we have and what sort of life our youth will meet are the vitally important factors which will determine the meaning and purpose of education and the significance of life itself.

For these reasons the schools, colleges, and universities are tremendously concerned with the program of national defense. To this program they should give their cordial support and loyal coöperation. The schools, colleges, and universities in all their parts and elements should assist in carrying forward the program of national defense.

It is our responsibility and opportunity first of all to teach and interpret the principles of a genuine and unselfish patriotism. Love of country is a great ideal. Willingness to serve one's country in peace or war, in any time of grave danger, is also a great ideal. It is quite proper that the high school graduate and the graduates of our colleges and universities should hope to

* An address delivered over radio station WMPS, Memphis, Tennessee, December 10, 1940, in connection with the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools.

find a happy way of life beyond the campus after graduation, a worthwhile occupation or profession to which they can give their time and talents. They have the right to expect this of the nation in which they live, especially after they have spent many years in study and in preparation for their life and work in the world of the nation.

On the other hand, the youth of a nation must be willing to sacrifice for their nation. They must be prepared to serve their country's welfare, even at cost to themselves. They must be prepared to accept and answer the demands the nation makes upon them as well as and before they make demands upon their country.

It is a misfortune, of course, that the normal course of life of so many young people, and people of all ages for that matter, is to be interrupted. To suffer this interruption means disappointment for many. But it is a greater misfortune for the individual as well as for the country if the individual resents this interruption of life as he has planned and anticipated it, and if he is not willing to meet the interruption and disappointment in the pride and happiness that are his in the realization that through his own self-denial he is serving the welfare of America.

Some people love their country to enjoy it, only that and nothing more. Some people love their country to serve its welfare. The first is neither love nor patriotism, only selfishness and self-indulgence. The second is true patriotism. For the test of love and patriotism is sacrifice and loyalty. These are the famous words on the walls of the beautiful World War memorial to the dead of Scotland in Edinburgh: "Love's strength standeth in love's sacrifice." And it is true. The strength or depth of love and patriotism which is love of country is measured by the capacity for sacrifice for the nation.

Because of this the value and merit of our schools and colleges depend largely upon the capacity for sacrifice, for patriotism, for service to the nation in war and in peace, in danger and in safety, on the part of those who are their graduates. What right, after all, has a graduate of a school, college, or university to enjoy the advantages of a democracy unless he is glad to protect and defend the existence of the democracy whose advantages he would use?

Until war comes, however, if it does or should come, the nation and the government of this nation should recognize the necessity of the education of its youth. The young men and women should not be withdrawn from their pursuit of education except when and until necessary. The security and safety of our country depend, especially in the long run, not only upon adequate armed forces but upon the intelligence, skill, character, and training of its citizens. The preparation of its citizens through education for life in a democracy is as important as a national military defense program. For

this reason, the two should be coördinated, since both are needed for America's strength and permanence.

It seems wise, therefore, unless and until we are in a state of war that some such plan be adopted for men in college, bona fide college students, as that proposed by the president of one of America's leading universities. This plan presents the proposal of three periods of extensive summer military training of three or four months each as a substitute for the full, straight year of military training for the college student. Certainly no educator and no college desire that college men of the draft age be exempt from military training. They are anxious only that both the educational and defense program be effectively preserved and carried on.

A national defense program embraces much more than the expansion of our army, navy, and air force, the production of arms, munitions, and all required equipment and material, and enlistment in some branch of the armed forces. Participation in the national defense program on the part of schools, colleges, and universities embraces, also, much more than a patriotism or the teaching and preserving of a spirit of patriotism that will make service in the armed forces or anywhere else a duty and privilege that are gladly accepted by the youth of the land.

The defense of our nation rests upon more than the army, navy, and air force, and a permanent or temporary enlistment therein. The defense of our nation rests particularly upon the character and the moral fibre of the people. These are the foundations of a nation.

The schools, colleges, and universities must teach, therefore, to their students the great concepts of life which are the very content and the very strength of a democracy, of a free people ruling themselves. These concepts are the principles of a sense of responsibility, of self-discipline, self-restraint, self-reliance, of fortitude, of the ideal of the common good, of the dignity of life and the dignity of man. If the people possess and live by these concepts, they have the indestructible foundations of a nation's permanence. Without them life has no purpose, liberty no meaning, democracy no significance. Their armies, of which they are a part, have no strength with which to withstand adversity and the challenge to battle, and no cause for which to fight.

But our educational institutions must do more than teach these great concepts which give character and resolution and wisdom to a people. They must give and be an experience in these concepts. For example, college life must be for the college student an experience in responsibility, for only a responsible student in a college democracy can be a responsible citizen in a political democracy.

The college student must find each day for himself in a college community as men must do in every community, an experience in self-discipline, self-restraint, and self-reliance, an experience in working for the common good

of the whole, an experience in self-denial, an experience in courage and in fortitude, an experience in his relations with other people which give expression to the ideal of the dignity of life.

How can a college student, for example, possess fortitude and courage unless he possesses also the capacity for self-discipline, self-restraint, self-reliance, and self-denial? How can he possess self-discipline, self-restraint, self-reliance, and self-denial without fortitude and courage? How can he possess any quality without a sense of responsibility? How can he know anything about the rights of man unless he knows the meaning of the dignity of man? How can he possess character, moral fibre, and stamina without all these attributes and ideals?

Certain it is that our educational institutions must teach these principles and concepts to their students. Certain it is that our educational institutions must provide and be an experience in these principles and concepts for their students. Then indeed will our strength within be sufficient, then indeed will our defense be sure. Then indeed can our military forces protect us from the enemy without as the character and understanding of our people preserve the citadel of our life as a nation.

Character Education and National Security*

By L. H. Hubbard
President, Texas State College for Women

The question uppermost today in the mind of every educator is, "What kind of a world is this which we adults have constructed, and into which we are preparing students to enter?" Every thoughtful man and woman is today groping toward the answers to many questions. Here is a world gone mad—a world in which the forces of evil are attempting to overturn all our cherished traditions—a world in which our ideals of democracy are flouted as the mental aberrations of impractical dreamers.

What are the causes for such a dreadful situation? There are many, without doubt. But one cause, it seems to me, stands out clearly. It is the emphasis the world is now giving to intellectual training, without regard to spiritual development, and the consequent worship of material things. At the beginning of the seventeenth century, Francis Bacon, fired with enthusiasm by the discoveries of such great scientists as Copernicus and Galileo, who had made us finally aware of the scope of the physical universe, formulated his famous doctrine, "Knowledge is power." You do not have to be reminded that Bacon is known in world history as the Father of the New Learning. From that day to this our worship of knowledge has increased, and the feeling has grown that what the world needs, in order to become a perfect world, is to multiply the facilities for securing knowledge.

It is not hard to understand, then, why America has been so enthusiastic about its system of universal secular public education. America is committed to the policy of giving to every boy and girl who will take it, regardless of expense, even a college education. And the reason is that we have cherished the belief that such education would make these boys and girls good citizens. We have insisted that a knowledge of right and wrong would lead youth to choose the right. We have had such transcendent faith in the power of knowledge that we have turned deaf ears on those who have warned us to beware of this philosophy. Thus, when Tennyson wrote that "knowledge comes but wisdom lingers," we considered it good poetry, but of not much value otherwise.

Is our civilization safe? Those who have been smugly complacent as to the perpetuity of our way of life should not think only of our present danger from our totalitarian neighbors. They should read, for instance, such an analysis of Western civilization as Spengler gave us twenty-five years ago

* An address delivered over radio station WMC, Memphis, Tennessee, December 10, 1940, in connection with the Forty-fifth Annual Meeting of the Southern Association of Colleges and Secondary Schools.

in his monumental *The Decline of the West*. Then they will realize more clearly the dangers that confront us through the natural processes of attrition and disintegration from within. One of these dangers, as pointed out by Spengler, is the decline of religion.

As for our dependence on the power of knowledge to protect us, it has taken the spectacle of a Germany run amuck to make us realize the fallacy of such thinking, because Germans are among the best educated people on earth. And apparently the German people have borne out the dictum of Bacon, that knowledge is power. The world has never witnessed such an exhibition of devastating power as Germany has displayed in recent months. So we have been shocked into a realization that knowledge, and especially scientific knowledge, if not joined with character, is the most dangerous instrument that mankind can possess. It is like turning loose a swiftly moving heavy truck without a driver into a street crowded with pedestrians. It is an instrument of destruction run amuck. But with a properly qualified driver this machine can be a benefit to mankind.

For a generation we have minimized the importance of religious training in the lives of young people. Even the fact that Germany has accompanied her ruthlessness with a repudiation of her religious ideals and a return to paganism, has not stirred us to action. We must return to our respect for religion. We must balance our faith in intellectual training with religious faith—a faith founded on reverence for a Supreme Being. It is as true today as when the words were first uttered that "The fear of the Lord is the beginning of wisdom," and if we give to fear its connotation of respect —respect for the Lord—that is, indeed, the beginning of wisdom.

In October, 1929, just before the great panic, Roger Babson delivered an address in Oklahoma City to the Chamber of Commerce, in which he pleaded for a return to the faith of our fathers. In this address he said:

"The great electrical era which the world is enjoying today is primarily due to two men—one, Charles P. Steinmetz, who for thirty years was chief engineer of the General Electric Company; and the other, Thomas A. Edison. During the last year of Steinmetz's life, he spent a week at my home in Wellesley. The last evening of his visit I asked him what new power might be discovered in the future which could rival steam or electricity. Said he: 'Babson, the greatest power of all is in our midst unscratched today. I refer to spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance, and the need of family and public worship. To this America owes its prosperity and growth. Today this power is temporarily forgotten; but it will someday again be harnessed, and then Americans will truly be healthy, happy and safe.' "

Continuing, Mr. Babson said:

"This spring I spent a morning with Edison at his laboratory at Fort

Meyers, Florida. (That was not so long before the death of the great inventor.) I visited him to discuss certain features of the Einstein theory which might have an important bearing upon aviation. When leaving I asked Edison what new radical inventions he visualized as coming during the next few years. He replied:

" 'Babson, I do not pose as a preacher; but let me tell you that if there is a God, he will not let us advance much farther materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or any force goes off on a tangent there is a smash. This applies to America as it has to every nation before it.' "

The words of Edison, spoken just before the great depression, how prophetic they have proved themselves to be! Then Mr. Babson continued: "Newton's fundamental law of action and reaction applies to man power. We all ultimately reap what we sow."

In this connection I remember a story printed in Dr. Joseph H. Newton's newspaper column, "Everyday Living." It concerns a people who, in spite of a changing world, have clung to the faith of their fathers. It is a story about Lawrence of Arabia, whose death has but served to intensify the world's interest in "one of the strangest, most baffling men of our times." This is the story:

"Robert Graves tells of a talk over the coffee-cups between Lawrence and the Arab Sheik, Auda, who brought up the subject of the stars, which seem so bright and nearby in the Arabian sky.

"Lawrence told how the astronomers in the West every year make more powerful telescopes, to map the heavens . . . more accurately, thereby adding thousands to the number of known stars.

" 'But why do you Westerners always want everything?' asked Auda.

" 'We want the world's end,' said Lawrence.

" 'But that is God's,' said Zaal, another Arab, half angry, who could not keep still.

" 'Even so,' said Auda quietly, 'But if the end of wisdom is to add star to star, without knowing Him who is beyond the stars, then the foolishness of the Arabs pleases me much better.' "

What has all this to do with us who are teachers? We must grasp firmly this concept of the teaching process—that it has to do with much beside the technique of imparting knowledge—that we are going to have to develop a method of training the emotions as well as the mind.

In other words we must change our concept of education and realize that the more skilled we become in imparting knowledge, unless it is joined to virtue and character, the more we may be developing in our students powers of destruction.

There have been many signs pointing to the fact that this is true. Here in America, for instance, we have seen the age of criminals falling steadily,

showing conclusively the fallacy of the argument that the more education youth has, the more virtuous he becomes. The reformatories and penitentiaries of America today are full of boys under twenty-one years of age, while the average amount of schooling these boys have had and the knowledge they have acquired have steadily increased. These boys are a living illustration of the fact that without religion the moral fibre tends to disintegrate.

"After all," said Calvin Coolidge, "good citizenship is not so much a matter of information as of disposition, not so much of the head as of the heart, not so much dependent on knowledge as upon sentiment. Those who wish to do right have little difficulty in knowing what is right."

In order to secure the virtue that we need to temper the power that knowledge places in men's hands, we are going to have to change our ideals of education. We are going to have to realize that it is even more important to train men's emotions than it is to assist them to acquire knowledge. As the great English philosopher, Havelock Ellis, has expressed it, "Human feelings, the instincts, are the field that has to be cultivated; and it is ceremony that ploughs it—and the seeds of right action that are to be planted in it—and discipline that is to weed it—and love that is to gather in its fruits."

This past summer at the institute of human relations held at Estes Park, Colorado, Rabbi Herbert S. Goldstein of New York called our attention to the fact that the Hebrew word for education really means consecration. If education means consecration, it follows that the process of education must be placed in the hands of teachers who are, themselves, consecrated. Water cannot rise above its source. Example has always been the handmaiden of precept. We cannot, therefore, expect our students to be consecrated unless they are taught by consecrated teachers.

Such teachers when consecrated will realize, too, that mental training without emotional training will lead inevitably to the destruction of our ideals of democracy, even as in Germany, because democracy cannot be justified on a purely intellectual basis. It is awkward, extravagant, and often inefficient in its methods. Instead of traveling straight toward its goal its course sometimes is devious; in fact, on occasions it even moves backward. And yet we must remember that there is no other way in which we can rise to democracy's noble goal of individual dignity and individual freedom. We must believe, with Goethe, that it is "only through chaos within that one gives birth to a dancing star."

Lord Russell's definition of civilization is the ideal of democracy that I would leave with you in closing. And you will note that it has both a religious and an intellectual basis. The true signs of civilization, said Lord Russell, are "thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, the narrow-

ing domain of force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

We must not only believe in this ideal; we must have the will to make it come true, both in our personal lives, and in our teaching. We have the necessary knowledge; pray that we may use it effectively.

May I, in conclusion, leave this poem with you, from the pen of John Drinkwater?

"We know the paths wherein our feet should press,
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless,—
With more than these.

"Grant us the will to fashion as we feel,
Grant us the strength to labour as we know;
Grant us the purpose, edged and ribbed with steel
To strike the blow.

"Knowledge we ask not—knowledge Thou has lent
But Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed."

Editorial Notes

Forty-sixth Annual Meeting, December 1-5, 1941
Brown Hotel, Louisville, Kentucky

The Forty-sixth Annual Meeting of the Southern Association is scheduled for Louisville, Kentucky, December 1-5, 1941. The Brown has been chosen as the headquarters hotel.

The August Issue of the QUARTERLY

This issue of the QUARTERLY contains all of the addresses delivered at the annual meeting and many of the radio addresses delivered at the same time. The following radio addresses, however, have been reserved for the August number of the QUARTERLY:

"State Departments of Education and National Defense," by J. Henry Highsmith, Director, Division of Instruction, North Carolina State Department of Public Instruction;

"Vocational Education for National Defense," by R. L. Eyman, Dean, School of Education, Florida State College for Women;

"Changing Concept of Teacher Education," by H. L. Donovan, President, Eastern Kentucky State Teachers College;

"Individual Security and National Defense," by P. A. Roy, S.J., President, Loyola University;

"The Southern Rural Scene's Challenge to Education," by John E. Brewton, Professor of Education, George Peabody College for Teachers;

"The Influence of the Southern Association of Colleges and Secondary Schools on Secondary Education in the South," by T. Q. Srygley, Assistant Superintendent, Port Arthur School District, Texas;

"Undesirable Duplications in NYA and Local Educational Services," by H. Reid Hunter, Assistant Superintendent in Charge of High Schools, Atlanta, Georgia;

"College Women and the National Crisis," by Dice R. Anderson, President, Wesleyan College;

"The Function of the College for Women," by T. H. Napier, Dean, Alabama College for Women.

These addresses are not only equally appropriate for the August number as for this number, but some of them are of such a nature as definitely look toward the program planned for the Louisville meeting.

The August number will also continue the "Historical Section" of the QUARTERLY, including histories of some of the older schools and colleges that

have maintained membership in the Association, and the section of the QUARTERLY designated as "Builders of the Southern Association." School and college officials are invited to send records not previously published (see issues for February and November 1939, pages 47-83 and 475-479; February 1939, pages 107-156; February and November 1940, pages 82-99 and 598-614) giving the services of staff members who have been in the employment of member institutions as many as twenty-five years. An outline of the information appropriate is found on pages 554-555 of the August 1940 issue of the QUARTERLY.

In the August issue also will begin an open forum on the topic "The Interpretation of the Spirit of Democracy," announced by President Sam H. Whitley as the general theme for the Louisville meeting.

Interpreting the Spirit of Democracy: An Open Forum for All Interested Members

President Whitley explains that he hopes to direct the thinking of the members of the Association to a consideration of "The Interpretation of the Spirit of Democracy" by the following groups and individuals working through them:

1. By the Family;
2. By Labor;
3. By Industry;
4. By the Press;
5. By the Schools;
6. By Religion;
7. By Politics.

Discussion is invited from any interested person connected with the Southern Association. Contributions should be limited to perhaps a thousand words; but unless so many members respond so as to compel the editor to conserve space, longer contributions will be considered. Lengthy introductions are not necessary: contributors may simply address themselves to such questions as these:

> In which one of the areas enumerated do you find the spirit of democracy best interpreted today? What opportunity for better expressing democracy exists in this area that you do not think has been exploited as fully as it might? Suggest how you think this opportunity may be used.
>
> In which of the suggested areas do you think democracy has been most poorly interpreted? How would you suggest that this poor interpretation be remedied? Can you suggest circumstances in which your ideas have been carried out?

These questions are purely suggestive, but the main idea we wish to suggest is for each reader to sit down while he thinks of the matter and address himself immediately to the problem in which he is interested instead of waiting until he can work out an elaborate introduction.

Vanderbilt University Press: Mims' *Chancellor Kirkland of Vanderbilt*

When this editor was an undergraduate student of Professor Edwin Mims, Professor Mims once quoted in a sophomore English class the saying that a great oration was the result of a happy meeting of "the man, the place, and the occasion." Fortunately he indicated that the happiness of the combination was not limited to oratory. Professor Mims himself is now at the apex of such a happy triangle as he described. The man is Professor Mims himself, the place is Vanderbilt University, and the occasion is of double significance in that it is the launching of Vanderbilt University Press and the publication by it as its first book of Professor Mims' *Chancellor Kirkland of Vanderbilt*.

The launching of the Vanderbilt University Press is an event of great educational importance because it adds another potentially great university press to the few that are already so sturdily presenting to the world Southern scholarship that cannot hope for publication by commercial publishing houses.

The book is not only the life of a vigorous human being who was interested in whatever went on around him and determined to have a part in shaping the events of his time, but is also the history of a great university that through its chancellor achieved a commanding position in the South and in the nation. It is entirely appropriate that of the 352 pages devoted to the life of Chancellor Kirkland, 284 deal also with Vanderbilt University.

The author is well known to the Southern Association, having represented Trinity College at the organization meeting of the Association and having served in many offices and on many committees besides being President of the Association in 1901-1902. He has also been on the program of the annual meeting twice within the last ten years, an honor awarded to very few speakers who do not at the time hold some official position in the Association. As a student of Chancellor Kirkland and for many years his colleague at Vanderbilt, Professor Mims was unusually qualified to interpret Dr. Kirkland both as man and as educator. We think he did a good job.

A Correction

In the list of member institutions, published in the February QUARTERLY, President G. D. Humphrey of Mississippi State College, State College, Mississippi, was not credited with his Ph.D. degree. We are glad to have attention called to such omissions. The list of degrees following the name of the head of member institutions in the membership role of the Association is carried forward from year to year, except as modified by the enumeration of degrees given by delegates at the annual meeting. This fact makes it exceedingly important that delegates fill in the registration card in full. (Incidentally, a delegate embarrasses his president less by omitting a degree he really has than by according him one he never possessed! When in doubt, check and write us promptly.)

Congratulations to Kentucky

President H. L. Donovan, Eastern Kentucky State Teachers College, Richmond, Kentucky, has accepted the presidency of the University of Kentucky. If President Donovan gives Kentucky as able and conscientious service as he gave the Southern Association when president in 1938-39, recurring congratulations will be in order for the University. Incidentally, the election of President Donovan gives Kentucky two former presidents of the Southern Association on its roster, for President Emeritus Frank L. McVey, whom Donovan succeeds, was president of the Association in 1933-34.

Announcement by the Library Committee

The Library Committee of the Association has approved the Library Science Department of Murray State Teachers College, Murray, Kentucky. This announcement takes effect immediately.